

ROSICRUCIAN DIGEST

JULY, 1946 • 25c per copy

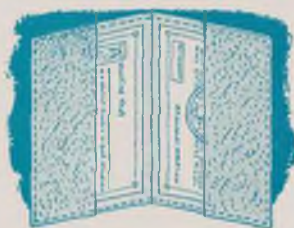


Mysticism • Art • Science

This Month's Feature

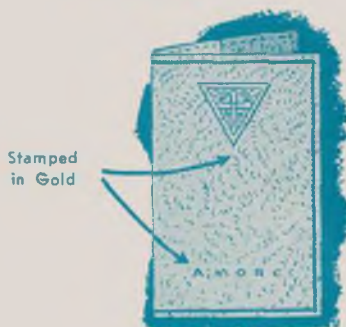


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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



DR. H. SPENCER LEWIS

The late Emperor of AMORC, founder of the second cycle of Rosicrucianism in the Western world, is shown above in his San Jose office from where he directed the activities of this jurisdiction. Thousands of members of AMORC have the fond memory of being seated across this desk from him during the course of an interview. He immediately put his visitor at ease and would discuss the most profound subjects in an interesting and informal manner. He enjoyed nothing more than to meet personally his fellow fratres and sorores. This picture is published to commemorate the anniversary of Dr. Lewis' transition. (See Page 207)

The Music of the Spheres



Are You In Tune With The *Infinite*?

HAS your whole being ever pulsated with a mysterious *exhilarating* rhythm? Have there been days when life suddenly and unexpectedly seemed especially enjoyable—when all of nature and yourself seemed to be swept up in a *silent symphony* of ecstasy? Have you longed to sustain such occasional experiences because of the self-confidence and peace of mind they instilled within you?

High above the earth lies the cause of such strange phenomena. Within the canopy of space great worlds revolve at constant speed. With preciseness not conceivable by man, stupendous universes retain their relative distances—energies unwaveringly oscillate to and fro. Such is Cosmic motion—the orchestration of the *infinite*. If reducible to sound, it would be music Divine! Yet, silent as it is, this music of the spheres, this Cosmic *harmony*, prevails throughout all nature. The smallest living thing and the largest universe, alike, have their particular note in this scale of rhythm.

There are ways to attune yourself with these

Cosmic and natural forces! There are ways in which your being may be continuously stimulated by this harmony of nature, resulting in an influx of greater *personal power*. The Rosicrucians (*not* a religion) are a world-wide philosophical fraternity. Let them show you in simple words how to attune yourself, mentally and physically, with the Infinite for the *fullness of living*.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXIV

JULY, 1946

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THE THOUGHT OF THE MONTH

HUMAN MOTIVES

By THE IMPERATOR



HERMETIC philosopher once said that motion is never apart from things. A body or thing is never pushed by another. A more active body, he contended, merely transfers some of its force to a less active one which it may contact. The latter is thus accelerated by the increased motion which it has acquired. The motion of human society is similar to this. All conscious human action is the result of motion within the individual. This inner motion comes about as the interaction between *desire* and *thought*. A desire, as an amorphous sensation originating in some need of the body or self, clothes itself in a thought. The thought gives the desire meaning, makes it intelligible to the mind. The thought also gives the desire direction. It points the way the body or mind should be moved to bring about the satisfaction of the desire.

In the strange mechanism of mind, thought is frequently the prime mover. It draws to itself the driving, and often irresistible, impulses of desire. Together they move men from *within*. Desires cannot be transferred to man. Thoughts can be. The thoughts of others, however, cannot move us directly. They can only arouse the impelling force of desire within us. If we seem to act upon the thoughts of others, it is only because we have made their thoughts our own. The voluntary acts of men, therefore, whether individually or collectively as in society, are prompted by thought, either thought borrowed as

the counsel and opinion of others or as a product of our own desires.

Our motives, it must be apparent, are nothing more than the directions in which we let thoughts move us. When we set up a motive, we have established an end to be attained. We have reached that end, fulfilled our motive, only when the circumstances and conditions of which it consists correspond to the original thought which prompted it. The trend of civilization, of any group of men, is always toward the motives which they have established. The principal motives of men, expressed in their charters, constitutions, and in their civil and moral codes, or as implied by their actions, are few. A more thorough *understanding* of these motives might mean a change in that motion of which our social lives consist. Man has often set out without understanding, to gain something, only to find that, when he had it in his possession, it contained some disagreeable, unanticipated element which made his labors seem a worthless effort. Therefore, an understanding can mean the difference between despair and happiness or torment and peace of mind. Some may not agree with the order in which we shall consider these motives. Others may think additional ones should be included. However, I believe all will agree that these motives do fashion our lives.

Security is essential to all else that man may try to accomplish. To reach for higher ends it is first necessary that we have a stable foundation upon which to stand. If one must continuously de-

vote his time to maintaining a foundation, he will never have any opportunity to build a superstructure upon it. Cultural pursuits, as the fine arts and philosophy, are only possible when the basic requirements of sustenance and physical welfare have been secured. When men are hungry, cold, and suffering, their minds are not free to pursue the more sensitive impulses and inclinations of their beings. Security, then, is the making fast or the stabilizing of factors in our lives.

With what shall security begin and with what shall it end? It must begin with man's own being—I am, and that factor must command my first attention. Philosophy and religion may speculate as to why I am here, but the fact remains that I am an entity, endowed with certain attributes, faculties, and powers. To fully develop and exercise these functions requires existence. Some of these functions require years of time to mature. The body must be fed, sheltered, and maintained in a normal state. This means that its nature, that which it is, must not be unduly disturbed. A watch, for analogy, has the function of indicating the passing of time. This function is only possible when its intricate mechanism is not disturbed. A normal watch is one in which the mechanism is operating in such a manner that it efficiently fulfills its function. A good watchmaker will endeavor to secure the efficient operation of the watch. He will provide for each need, make adjustments in the spring tension, and clean and lubricate the various parts. He will stabilize, as nearly as it is within his power to do so, the intricate movement of the parts to prevent disturbing variations. He will do these things always with the thought in mind of the ultimate function of the watch to indicate the time.

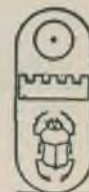
If the watchmaker ascribes other purposes to the watch mechanism and seeks to secure them, he may make the watch useless as a timepiece. The man who continuously takes apart his watch, because he wants to put in additional parts or to remove some, is not securing the purpose of the watch, for it will not be able to keep accurate time. Thus, security of our physical well-being should not be a final end in life, but merely a motive which contributes to

the full exercise of our attributes as human beings. Being well fed, well rested, and safe from the rigors of life still leaves the need to cultivate the other motives. When we attain any degree of physical security, we may still experience an insufficiency amounting to restlessness and ennui. Economic and physical security or stability must not, therefore, be made final ends in themselves. Such security must be a point of departure for the development of still other motives. Having obtained a reasonable degree of economic security and physical comfort, what next shall the mind formulate as a motive in life?

How Free Are We?

Men strive for *freedom*, another human motive. This freedom they interpret as doing as they *will*. Will is the exercising of a preferred desire. As we have said, the natural desires, as the appetites and passions, clothe themselves in thoughts. Thoughts, too, may become, in themselves, desires or ideals. The desire having the greatest impetus, the one more strongly moving us to action, is what we know as the exercise of will. We are hungry, but we resist the impulse to steal another's food. What has occurred is that the hunger, as a desire, has been subordinated to what we call the moral impulse. The latter, also a desire, is the stronger and because we show it preference we call it *will*. When we encounter no opposition to will, we claim that we are free. Yet, in following their desires, no matter how intellectually they are garbed in logic, men are bound to their own natures. Men cannot escape desires, whether they have their seat in the body as appetites or in the mind as ideals. To do that which I must by necessity is certainly not an example of freedom. If I must walk some path, the fact that I may choose to go to the right or to the left is a rather fallow freedom.

A truly free agent would be one that is unrestricted in its movement. Nothing *within* the universe is so free. Everything is bound by the universe of which it is a part. Fundamentally, man has but two choices: to be or not to be. All of his other choices or desires arise out of these two. A man may have many objectives. They are either predi-



cated on life or upon his bringing his life to an end. We do not call a wind-mill free, because it can revolve either clockwise or counter-clockwise. It doesn't alter the fact to say that the wind-mill cannot choose in which direction it shall revolve and, therefore, it is not free. We do not choose either. We are *moved* by our desires and thoughts to live as we construct the meaning of life or to terminate it. Men are, therefore, not born free in the Cosmic sense. They are very dependent beings. Has any man ever liberated himself from his dependence upon the elements of his own nature? When men speak of freedom, what they mean is that they are permitted to express agreement or disagreement with the thoughts of their fellow humans. When a man has won the right to denounce a policy of government, he is not any freer in his relations to the forces of life which course through his being. He is tied to them as tightly as ever. He has established a right only to express an opinion or to attach certain values to his experiences. He is not unlike a man who is a passenger on an express train which will not stop until its destination is reached. He may agree or disagree, as he wills, with other passengers on what the passing landmarks are. Yet none of the passengers is free from the movement of the train.

If you choose to live, do not let your ideas of personal freedom oppose natural and Cosmic laws. You cannot disregard the fundamentals of human existence and survive. You cannot deny self, resort to intemperance, and abuse your personal powers. The man who thinks himself so free that he adopts a philosophy which strikes at the roots of human nature, is only following one of the two basic and inescapable desires of his being. He has chosen to eventually not be—to destroy himself. The only freedom of man, then, is that his thoughts shall not be in the bondage of other humans. It follows that man is only a slave when he desires to express his thoughts, to give them action, and is not permitted to do so. In this sense, the ignorant are not slaves. They are rather the pitifully mentally blind who are being led and who do not realize it. Knowledge, therefore, does not give one mental freedom; rather it

gives him mental vision. Consequently, man cannot do as he pleases, but he should *think* as he pleases.

Use and Abuse of Power

Power is still another human motive. Power is the application of force. Living matter is given inherent drives by which it resists conditions which oppose it and by which it can struggle for survival. We often admire a little green stem pushing upward toward the sunlight through gravel and rock, moving miraculously, with its life force, objects which are many times its weight. Each human, as we have said, is driven by the combination of his desires and thoughts. The human is in an advantageous position in comparison with other living things. Through the faculty of reason, he can augment this self-power of determination and physical energy. He can accumulate and direct the forces of nature about him, as electricity, water, air, light, and magnetism. These he uses to support his major and minor motives, the things he wants to accomplish.

The acquisition of power is, therefore, necessary for domination in the contest with life, physically, economically, and socially. The only way a man may become a success in whatever he aspires to do is to bring power to bear to marshal the elements to serve his purpose. Even a mystic needs power. He must make certain desires, as ideals, stronger, give them the preferred status of will, so that they may transcend the unwanted impulses and urges of his being. The mystic must give power to the spiritual element of his nature that it may stand superior against the body. Again, however, power is not a thing to be sought in itself, but only as a means to an end. We seek power because we have need for its application. The creating of circumstances by which forces can be generated is what might be called, as in physics, a *potential* energy. It is a power temporarily held in check. One who so acquires a potential power is morally responsible to provide the proper outlet into which it may flow. Accumulated power may eventually become stronger than the means used to restrain it. Such power, like water break-

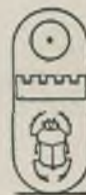
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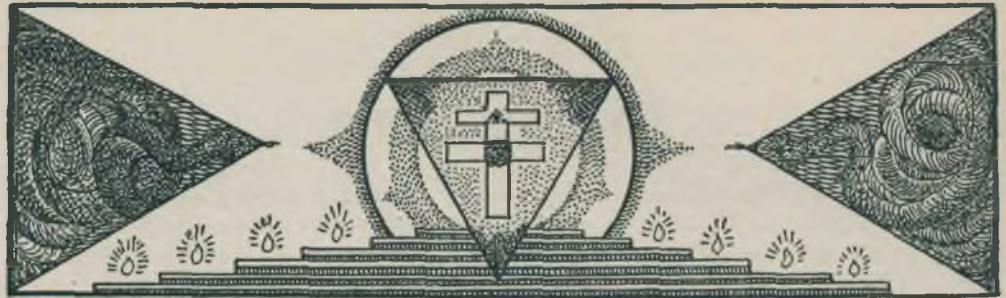
In Memoriam

GREAT men become so because of their outstanding achievements. Their achievements are often quite divergent. One man may be renowned for his oratory, another for his literary creations and still another for his astute statesmanship. All truly great men, however, have many qualities in common. One of these is that there is no activity, no labor or endeavor, which will further their objectives or talents, that they consider beneath their dignity. They are never too proud to soil their hands, to wear overalls, or to perform some menial task if it will contribute to that which they desire to bring into existence or to further.

Dr. H. Spencer Lewis, first Imperator of AMORC of North and South America, was one such great man. He had received honors and distinction for his literary accomplishments. He had been received in conference by prominent men in the scientific and political worlds. Notwithstanding these honors and homage, there was nothing he would not do, if honorable and necessary, to serve the cause of the Rosicrucian Order, AMORC. His talents and his hands decorated past Supreme Temples of the Order and also the present one. He would spend hours — late into the night — high upon a scaffolding, and often in oppressive heat, to paint a mural upon a wall. His versatility caused him to be able to design many of the intricate electrical and scientific devices used by AMORC to demonstrate the Rosicrucian teachings. With one or more of the staff of the Supreme Grand Lodge, he would don overalls and work in the shop or laboratories of the Order to bring into existence such apparatus as the *Luxatone*, a very efficient color organ of his own design, or the present mechanism of the Rosicrucian planetarium. If there were a problem of administration which needed his attention, he would be found in the Mailing Department or some other department of the Order, inspecting new equipment or directing crews of men. His principle was to *serve* the Order in whatever way it needed him. It is such versatility, humbleness, and sincerity which make a truly great man universally loved.

Dr. H. Spencer Lewis passed through transition to experience the higher initiation on August 2, 1939. In accordance with his wishes, his cremated earthly remains were interred in the *Amenhotep Shrine* in Rosicrucian Park. It has been the custom on each anniversary of his transition to honor his memory by suspending all activities at Rosicrucian Park for the day. Likewise, at the exact hour of his transition, members of his family and other fratres and sorores gather in the Shrine for a minute of silent tribute. We, therefore, ask that on Friday, August 2, at a time equivalent in your locality to 3:15 p. m., Pacific standard time, all Rosicrucians everywhere, if possible, enter into a minute of meditation, honoring the memory of Dr. H. Spencer Lewis. So that this date and time will not be forgotten, we suggest that you mark them now on your calendars.





A Message from the Emperor of Europe

The following is a special communication from Sar Hieronymus, Emperor of the Rose-Croix in Europe, dated March, 1946.



THE Emperor of the Ancient, Mystical Order Rosae Crucis (AMORC) has requested me to join with him in periodic meditations on special dates selected by him.

Therefore, from Europe and from America the same supplication will rise toward the Cosmic at the same time. I ask each member of the Hierarchy not to fail to unite with us in the earnest and fervent prayer and *mystical meditation* which we, the Emperors, will make to the Sovereign Master of the universe, asking him to spread the abundance of his light and bounties on a sorely distressed world.

We are now experiencing hours of darkness, such as those which preceded the devastating catastrophe of the last war, and there are dire and symptomatic signs of a more irretrievable disaster impending.

Let us pray, fratres and sorores, and let us ask that divine peace may protect the earth; that a sincere and fraternal union may bring back safety, confidence, joy and abundance to the earth. A disorganized world seems to have lost the realization of a high spirituality which constitutes the supreme ideal of human kind. The darkness of materialism and selfishness is spreading heavily over the world. This greedy, grasping, selfishness, with its inherent untruth, its cunning and hidden preparation of aggression, is the precursory sign of a

tremendous upheaval which is ready to devour our continents and to bring there such an irreparable disaster that the sufferings and trials of the last war cannot be compared with it.

Looking upon the earth as of old, there is no doubt that God has found it too corrupt and too full of materialism and greed and that He is preparing to destroy this perverted humankind and its habitat through a new deluge of fire and blood. However, in view of such a dreadful threat, like unto that which is become visible, we must not fall into despair and we must not let our spirits sink into despondency.

We all have great duties to fulfill and a sublime mission that has been assigned to us by the Divine Will. We must build up the ideal ark which will preserve spiritual values from universal disaster. Our special mission is to save them from the total wreck of our world; to *recreate* a world that will be a worthy abode of God, when the scorching flames of the catastrophe will be quenched at last. This great work will be difficult and arduous, but, because we are initiates, God's children, the Cosmically elected ones, His mercy will be granted unto us and will make up for our helplessness. Let us, therefore, meditate and pray.

And, as we are praying, let us know that the infinite goodness of God, which we are invoking, will hear us; and that, if the Sovereign Master of the universe turns away from those who corrupt His ways, yet He is and remains all that is

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good, infinite mercy and infinite light. We are His children, to whom He has intrusted His will to establish in the world the Kingdom of the Living Christ, the Kingdom of the Spirit, of Light, of Goodness, of Infinite Love, and we have received from Him a sacred and secret mission and the powers to work to the limit of our strength. At present our duty is to prepare the way. Like unto the knights of old, who spent in prayer

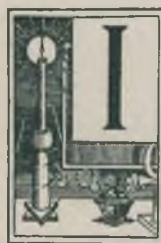
and vigil the eve of their consecration, He entreats us to *pray* so that, if it is not too late, God may spare us His wrath. Let us pray that our hearts and hands be pure and that we may be prepared to build up again the world to the glory of God.

Fratres and sorores, may the blessings of the Cosmic be with you and may you experience the Trinitarian Light from above.



A Physician of the Seventeenth Century

By AMORIFA, F. R. C.



IN EVERY century there are a few rare personalities possessed of such intellectual detachment and powers of concentration that to them the storms and controversies of their day seem but passing shadows. These are the

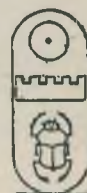
Keepers of the Perpetual Light and to it each adds a drop of magic oil to brighten the flame.

One of these great men was Sir Thomas Browne: a naturalist by inclination, a physician by profession, and a famous author by accident. He was born in London, England, in the year 1605. His well-to-do and cultured parents gave him every advantage in the way of education and travel. His background was so conventional that as one of his biographers remarks, it cannot account for the originality of his mind and the deep understanding he showed of many phases of life and character. After attending the famous Public School of Winchester, young Thomas, at the age of eighteen, entered Oxford University where he remained for seven studious years. He then proceeded to the Continent where he studied natural history and medicine at the most illustrious European universities of his time, Montpellier, Padua, and Leyden. He appears at all these seats of learning to have been soberly happy, successful in his academic work, and fortunate in his friends. The love and loyalty he bore his friends is well expressed in his

writings and the names of at least two of them have come down to us in history, Sir Kenelm Digby and Sir Nicholas Bacon, the latter a cousin of Sir Francis, the celebrated Lord Chancellor. Sir Francis died when Thomas Browne was twenty years old but undoubtedly his life and books must have been familiar to the boy, if he did not know him personally.

Having accomplished the purpose for which he went abroad, Browne returned to England in 1633. In addition to a classical education he had acquired proficiency in six languages and, from Leyden, the degree of M.D. He married and settled in the charming town of Norwich where he practiced his profession and made of his modest estate a place of tranquil beauty. It is customary today to value eminent characters largely in proportion to the difficulties they have surmounted in their career and to consider that one born to good fortune deserves little credit for his accomplishments but this disregards the fact that soft pillows make lazy heads and the man who never flags in pursuit of proficiency in his chosen profession and in the acquisition of knowledge generally, when he has every incentive to live a life of indulgent ease, may be of quite as stern fibre as he who must strive or perish.

While Doctor Browne was establishing himself in his chosen corner of the island kingdom, the parliament of his country was in what might be called a state of suspended animation. The



reigning monarch, King Charles the First, not dreaming that his course would eventually cost him not only his throne but his head, continued stubbornly to uphold the doctrine of The Divine Right of Kings and after a summary dismissal of an enraged parliament he refused to convene it again. It is said that Doctor Browne was a Royalist and a member of the Church of England but none of the bitterness of prevailing controversies between Church and State, Cavaliers and Roundheads, nor yet the beheading of one king and the exile of his son, marks the pages of his essays. Some critics have asserted that this calm tolerance was exceedingly irritating to a certain portion of his readers at a period when almost every man of parts was a partisan. The doctor himself writes that he finds it impossible to be angry with any man whose judgment is not in agreement with his own; indeed his courtesy goes beyond this for he concedes that he may change his mind and grants all others the same privilege. He was a consistent champion of freedom of thought and speech, proclaiming in one instance that he could not believe a thing simply because Luther pronounced it to be so, nor abjure it because it was denounced by Calvin.

Religion in Medicine

The explanation of the early statement that Sir Thomas was an author "by accident" is that the publication of his first and best-known work, *Religio Medici*, was accomplished without his knowledge or consent owing to the treachery of a friend who, having been given a private reading of the manuscript, turned it over to a printer who put a number of pirated copies on the market. So great was the enthusiasm with which the pamphlet was received that the doctor was persuaded to permit an authorized edition to be published. He was thirty at this time but his mind had the mellow maturity of a man many years his senior. It does not provide the lively and illuminating picture of contemporary customs and people which is found in the *Diary of Samuel Pepys*. It may be said to deal with Man rather than men and with Life rather than living. There is not as much entertainment in its pages but more depth and beauty.

It was not only the erudite tone of *Religio Medici*, its fine literary style and noble candor, which aroused such immediate interest but, in that day, the title was highly provocative, for all doctors were under suspicion of atheism and many had openly proclaimed their disbelief. It will be seen that a book dealing with the religion of medicine was bound to arouse the curiosity and interest both of members of the profession and the public at large. The book is in the form of a journal, containing the thoughts, doubts and decisions, of a sincere and scholarly man upon what might be called the permanencies of life; possibly the word *universe* might be better than *life*, to express the scope of the volume. Except for the formal construction, ancient phrases, and some obsolete words, the doctor might be writing in our twentieth century.

Evidences of a Rare Mind

Some of his comments on Greek philosophers and philosophy have the touch of modern psychology; for example, he remarks that Diogenes was more ambitious in refusing honors than Alexander was when he accepted them, and that the skeptics when they declared they knew nothing confessed that they thought they knew more than anyone else.

Doctor Browne's comment on dreams will sound familiar to those who have read some recent publications:

"We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the Soul." He recounts some experiences in the dream state: "I am," he writes, "No way facetious nor disposed for the mirth or galliardise (merri-ment) of company; yet in one dream I can compose a whole Comedy, behold the action, apprehend the jests, and laugh myself awake at the conceit thereof." It is doubtful if any up-to-date discussion has brought forward a better example of Time, as our conscious minds conceive it, and Time as revealed in the workings of the subconscious. And of Time and Eternity Sir Thomas says: "What to us is to come, to His Eternity is present. His whole duration being but one permanent point without Succession, Parts, Flux or Division."

The doctor tells us that he was obliged to subject his "haggard and unreclaimed Reason" to severe treatment in order to compel it to accept the intuitions of His Faith. Reason argued that Miracles were but natural phenomena, even the greatest of them, and Faith met this with the pronouncement, "There is not one miracle greater than another, they being the extraordinary effects of the Hand of God to which all things are of an equal facility . . . and to create Nature as great a miracle as to transcend her."

It was natural that at a time when witch-hunting was prevalent this author should give his impressions on the subject of sorceries, incantations and spells. He believed in these but differed from most of his contemporaries in that he felt that all those who dealt in such things were not witches nor magicians but scholars learned in the principles of Nature, "where actives aptly conjoined to dispose passives will, under any Master, produce their effect." He thought, moreover, that many "mysteries" may have been the "court-teous revelation of spirits." Again, he observed, "There is no man alone, because every man is a microcosm and carries the whole world about with him."

In the seventeenth century, England was filled with a clamor of contention, and the confusion of "infallible" doctrines set forth is comparable to the raucous propaganda of this age. Referring to this outcry Doctor Browne scorns the weakness of human beings who are unable to differ from the herd, who do not try to raise an opinion on

heresy and induce others to share it. He reminds his readers that this is the "villainy of the First Schism of Lucifer who was not content to err by himself but drew unto his Faction many Legions of Spirits." There is another saying of the doctor's which might have been written today; it occurs in *Christian Morals* and is as follows: "To chase our Enemies out of the field and be led captive by our Vices; to beat down our Foes and fall down to our Concupiscences are Solecisms in Moral Schools and no Laurel attends them."

In addition to *Religio Medici* and *Christian Morals*, the doctor's writings include *The Garden of Cyrus*, *Letter To a Friend*, and *Urne-Buriall*, in all of which will be found a wealth of unusual knowledge, and evidence of a rich and rare mind. As to his domestic and personal life both were happy and harmonious and he was esteemed in his profession. He passed from this earth at the age of seventy-seven, wise and calm to the end.

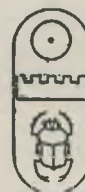
The words of a simple prayer recorded by the good doctor may form a fitting conclusion to this small tribute to his memory. One feels that this plea was answered in good measure during his lifetime here.

"This is the dormative I take to bedward," he writes. "Bless me in this life with but peace of my conscience, command of my affections, the love of Thyself and my dearest friends, and I shall be happy enough to pity Caesar."

Note: It is not possible to inform our readers just where the books mentioned in the above article may be obtained at this time.

DO YOU KNOW THESE THINGS?

What is the meaning of the number 7? Has this number a mystical or special mathematical quality, or is the belief that it has, a survival of an ancient superstition? What is the *Book of the Dead*? Do you know how the term originated? Are you familiar with how it has influenced religious belief for centuries and up until the present day? Do you know how one may find his or her true color—that which best harmonizes with them? These and many other strange truths—once suppressed or lost—are simply and fascinatingly explained in the very interesting brochure, entitled *The Hidden Archives*. Send for a copy today and use its *unusual* information. Price, 30 cents, postpaid. (Do not send postage stamps.) Address: Rosicrucian Supply Bureau, San Jose, California.





Is Christianity Practical?

By RALPH M. LEWIS, F. R. C.

PART II



DURING the Neoplatonic era of Christianity, approximately the Third century, man's body was declared by the Neoplatonic theologians, not only to be sinful because it was material or corporeal, but also to be possessed of demons, of malevolent forces or spirits, and, according to the theologians, only Christ could dispel this corruption from the human flesh. It is interesting to note how they describe the nature of Christ to make it conform to their doctrine and belief about the corruption of the physical body. To them, Christ was an emanation of the *pleroma*. The *pleroma* is a word meaning the fullness of Divine excellence, in other words, absolute Divine perfection. This Divine perfection as a nucleus had emanations or rays which radiated from it. Apparently these rays were of a graduated perfection, some being more Divine than others. The best of the rays from this *pleroma* or Godhead were said to have converged and their convergence created Christ, and this creation of Christ was a kind of Docetism, which means that Christ was a phantom which manifested through Mary; simply put, that these Divine rays converging through Mary produced a Christ spirit or phantom, but a Christ which had no actual physical body.

These Neoplatonic theologians were anxious to expound the fact that Christ had no body and therefore He would not be subject to the same infirmities and sins as men would, and as men are, by virtue of their physical bodies. Having an immunity, He was better able to expel the corruption from men's bodies.

Looking back, we can say, therefore, that Christianity embraced three fundamental ideas regarding the creation of the universe and the nature of God. First, there was the *anthropomorphic* conception, that God had a manlike form, that God had eyes, ears, limbs, and so on, but that He was a superior being. He had exalted powers which far transcend those of the mortal. God was also a monistic cause, a single cause of all things, but He was a purposeful one. He knew what He wished to accomplish, conceived it, and brought it about. But in contrast to this there is also the second idea, the *dualistic* conception. God is a superior being, with reservations, for there is also an opposing evil but lesser power which can and does bring about things in defiance of God. This lesser attribute of the dual nature of the universe is the demiurge or Satan.

The third and most mystical conception is that God is a Divine consciousness, a *mind*, and the only absolute reality in the universe; the only thing that is impeccable and complete. This

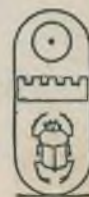
Divine consciousness is a nucleus. There are emanations from it like rays from the sun. The farther these emanations reach out, the less real become their manifestations; the less Divine, the less good or perfect. Man, the world, material and physical things, are distant emanations; they have fallen away from the central source. God is absolute reality, but there is a hierarchy of lesser realities—that is, a graduation of things—and the more distant these things are from the center, the more real they are. Unfortunately, according to this conception, man and the world, that is, the physical part of man, have fallen far from their original source. Man's soul is in closer proximity to the Divine source than is his body, but it is imprisoned by the body, the lesser Divine reality, and so the soul must retrace its way, liberate itself from the body, and be re-absorbed into this central source, like one following the ray of the sun back into the sun.

The Afterlife

If cosmology includes in its theory the beginning of man and the beginning of the world in which he exists, obviously the next phase of the human cycle would be the present state of man, a consideration of the *now*. However, we shall consider next the final state of man, the end of his cycle. We will have the beginning, as point of origin, and man's end. Having those, we will then determine whether the interlude, the time between this mortal existence, from the Christian point of view, is practical and has any practical values in itself. In theology there is the word *eschatology*. This word means the doctrine of ends, of final ends, the ends which are to be served by Christianity. It also concerns the ends of man's existence, those last things which humans can look forward to or which they may expect. Generally eschatology treats with the death of man, the judgment of man, and his retribution. It also concerns the catastrophic ends or dissolution of the world itself. Further, the doctrine of eschatology concerns the state of the dead in the hereafter, what they must do, where they reside, and so forth, and finally, but not the least, the resurrection of the dead.

The writers of the Gospels: Matthew, Mark, and Luke, have been referred to as Synoptists. They have been assigned this name because those three Gospels constitute a synopsis of Jesus' teachings. Now, according to these Synoptists, as we read these Gospels, the principal doctrine of Jesus' teachings was the final Kingdom of God. That doctrine was one of the outstanding ends of Christian eschatology. Another important element of eschatology is known by the technical term, the *parousia of Christ*, and this is defined as meaning the coming event or the second coming of Jesus the Christ. From the theological point of view, the object of the *parousia* is said to afford Christ the execution of His judgment, the opportunity eventually to carry out decisions and to bring about His promises. In Matthew 25:31, we find that the Son of Man shall come in His glory and sit upon the Throne. This is one of the ends which is held out for man to expect. In Verse 32 of the same Chapter, we are told that He shall judge the nations and direct their places, indicating an administration or execution of His judgment, by Christ Himself at that time.

Christ also speaks of the final rewards of the righteous as one of the ends of Christianity, and also of the penalty which the wicked must endure. However, there are degrees of reward promised as well. For example, those servants who knew the Lord's will and disregarded it will receive far more "stripes" or lashes than those who did not know his will and violated it in ignorance. Saint Augustine, great Christian father, an important factor in the development of orthodox Christian theology, held fast to the primitive Christian belief of an eternal punishment for the wicked. That was one of the ends about which he was very emphatic. Such punishment could be mitigated to some extent by the wicked or evil having passed through purgatory and fires, by which means they would be *purged* of some of their corruption and baser nature. Other mitigations of punishment consisted of giving alms to the church and to the poor. One also could have his punishment mitigated by indulging sacraments, the rites of



the church, which would indicate one's spiritual grace or awakening.

Protestant theology dispensed entirely with purgatory. Upon transition or death, man was declared to truly pass either into Heaven or Hell. This left no middle course for the living. There was no way by which men or women could partially compensate here in this world or in the next, for their evil doings. Martin Luther, great reformer and evangelist, taught that eventually there would be a destruction of the evil world as well. This he stressed in his doctrine of ends or eschatology. Swedenborg, another great evangelist, in his eschatology, denied the physical resurrection of man, but he declared that after death men's eyes would be opened. Thereupon they would see the *spiritual* or Divine world actually as it is, in the clear vision of the soul. They could then choose to continue to live after death for a time, as here; and, in accordance with whatever their conduct might be, they would eventually pass into Heaven or Hell.

Theological Speculations

To summarize, in the Synoptic Gospels of Matthew, Mark, and Luke, the *righteous* come to enjoy, first, a communion with God, being brought into a more intimate relationship with God, or rather, we should say, into the outer circle of God. After Judgment Day, when their bodies are risen, then they enter the eternal kingdom of God, with closer proximity to Him. The dead's felicity in this eternal Kingdom of God is said to be spiritual; however, the earlier theologians often explain this felicity in a sensual way. In other words, the sensations which one experienced in this state of spiritual happiness were strangely similar to those physical ecstasies which we know on earth.

Christian eschatology explicitly proclaims the destruction of the world. It seems to feel that this is essential, as though nature, of which the world is an expression, were inherently evil. The ancient chronology, that is, the age of the world as expounded by early theologians, was based upon six periods. This idea of six periods was perhaps derived from the Old Testament's allotment of six days for the creation of the

world. However, these theologians ascribed a thousand years to each of the periods for the duration of the world. According to Hippolytus, Greek Christian theologian who lived during the Second century, the world in his time had only 250 years to run. Therefore, from his point of view, the world would have been destroyed in the Fifth century. The entire period of the world's existence, according to this chronology could only be a total of 6000 years, and then it must be destroyed, according to Christian eschatology.

From all of the foregoing, it would seem that man comes into life, into this existence of which we are conscious now, extremely handicapped, for we have seen, according to Christian eschatology, that man has a sinful body, that his body is a corruption of the Divine emanations that come from the central Godhead, that his soul is imprisoned within a body, that man lives in a material world which is perverse or malevolent, for no other reason than that it is material. On the other hand, it is also declared that man is of a Divine nature, but he is continually subject to temptations and definitely susceptible to the influences of evil. If however, man struggles manfully against these handicaps, these definite obstacles, Christianity promises him rewards, or compensations in the hereafter. There are doctrines which profess that some rewards in the hereafter are immediate, and that others are to be attained gradually, but not fully realized until after the Judgment Day.

How are these rewards to be acquired? In particular, what must we do here and now to be entitled to them? Further, are there any immediate daily compensations which we can experience during this mortal existence and which would make Christianity practical now? In searching for the answer, let us precede Christian theology, precede that dogma which has come to be known as *churchianity*. Let us turn to the direct accounts of Jesus' teachings which have come down to us from various sources. A synthesis of these teachings discloses that in essence they expound the reign of God. There is one God, and he is to be universally acknowledged. Further, Jesus' teachings proclaim that God is sovereign, dominant, a king

everywhere. Men should establish a theocracy during their lifetime. Here and now, men should by their conduct, by their own way of living, in their human relations establish a government of desires which corresponds to a Kingdom of God on earth which is known as a theocracy. According to the New Testament, we are told that the will of God will be eventually established on earth, regardless of men. On the other hand, we are also told that men can, if they will, living in conformity to Divine decrees, bring about that Kingdom of God here on earth.

To expound rules of conduct which would be entirely unlike human experience would be impractical, for obviously if they had no relationship to human experience, they would transcend our understanding. We could not realize them. Let us look at it in this light. Every man has a moral sense, but that moral sense must be interpreted by him within the limits of that

human experience which he has acquired. If that moral sense must be interpreted in words or in terms, or in ideas which are foreign to his experiences, it becomes no part of him and is useless to him. Consequently, we find Jesus, in Matthew 19:18 and 19, relating five of the ten ancient Hebrew Commandments, commandments which had been established long before his time. The Decalogue, or the Ten Commandments come down to us from two sources. The first is the *Exodus* and the other is the book of *Deuteronomy*. These texts are in variance with each other and have been explained in various ways. The *Deuteronomy* account is not the popular version; it is the one which is more infrequently quoted. Historians, however, are generally agreed that the *Deuteronomy* account is the oldest and of particular importance; it expresses more human needs and requirements than does the account of *Exodus*.

(To be continued)

Personality, the Transmuting Agent

By THEA BRITON, F. R. C.



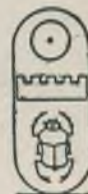
OUT OF everywhere into here! In the Cosmic, floating, nebulous, in airy form are all the things the heart or mind of man can desire, but each thing has to be caught in the funnel of one man's personality, so that it may be made tangible enough for the rest of the world to perceive.

That is the task of the mystic, the man who recognizes dual consciousness—the ordinary brain consciousness, which has cognizance of material things in their more or less concrete form, and the Cosmic Consciousness which endows him with the capacity to control the infinite, nebulous essence from the Cosmic sphere, and transmute it by means of his personality into

something sufficiently tangible for general comprehension.

That is how the musician catches his music, which is but a faint echo of the music of the spheres, and reduces it to a point where it can be played on earthly instruments. That is where the poet gets his ideas and translates them into everyday words for the waiting world; where the painter and the sculptor get their visions which they transmit to canvas and marble.

The quality of the art depends on the fineness of the instrument, or the personality through which it passes. If the personality is marred by too easy living, the vision is blurred. If the personality is kept fine and pure with a singleness of purpose for the attainment of its goal, then the message, whatever form it may take, is clearly broadcast to the rest of the world.





SANCTUM MUSINGS

INFINITE HARMONY

By THOR KJIMALEHTO, Sovereign Grand Master



VERY serious investigator into the psychological field of thought will admit that he desires Cosmic attunement. You all have read or heard of Ralph Waldo Trine's well-known book, *In Tune With The Infinite*.

Certain schools prescribe endless repetition of affirmations, to meditate and concentrate, in order to attain Cosmic attunement. It is true that repetition, or autosuggestion, can produce results and create habits if the consciousness feels the need thereof, but unless the desire for unity with God is a natural possession and awareness, very little can be accomplished through artificial means.

Let me ask you a frank question. If you should achieve attunement, would you realize it? If God would answer your prayer, would you recognize the answer? Unless the answer was an affirmation of your solution of the problem, would you recognize the answer? If you should desire light and your spiritual vision should become clearer, would you act from your deeper insight? Or, would you, startled, and perhaps a little bewildered, cling to your conventional, traditional viewpoint, challenge the new insight, the broader interpretation, and reject the light that had been given you?

God works through human beings. A friend may place an article or a book into your hands. You may overhear a discussion. You may find yourself precipitated into a peculiar situation. Unexpected difficulties may arise in a plan that you are attempting to carry out. Every experience is meaningful. Every experience has a message for you.

You must welcome all experiences that come to you. If you reject any, you may be rejecting the most illuminating experience of all, the one that would be a step toward achieving the illumination you desire. Suppose someone handed you a political pamphlet. You should not glance at it hastily and throw it away with the remark that this topic does not interest you. It may be very important for you to read that pamphlet. You may learn of a point-of-view that may not be yours personally but may belong to millions of your fellow citizens. It is well to be able to see and understand all sides of a question.

Do Not Be Misled

If someone wishes to discuss a new form of diet, or a new system of healing, do not make a hasty retreat and impatiently declare that food does not interest you at all; or that your grandfather lived to ninety without paying any attention to diet. As for systems of healing, are not the medical doctors

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sufficient? Do they not go to school and train in a hospital and have years of experience? Do not let this be your answer.

Diet is a most important subject, no matter how many otherwise intelligent people still choose to ignore it. A new system of healing may be just what you need, what you have been looking for and even praying for. Do you remember the story of Naaman in the Bible? He was a Syrian captain afflicted with leprosy. His king had sent him to the prophet Elisha to be healed. Elisha told him to bathe seven times in the River Jordan. Naaman was annoyed. Were there not rivers in the land of Syria? Was it necessary to have travelled so far to be told to bathe in a river? His servants said to him, "Had the prophet told you to do a difficult thing, you would have done it. If he bade you to do a simple thing, why not try it?" So Naaman bathed seven times in the River Jordan and was healed. By doing this simple thing he placed faith in the prophet's suggestion. It is not faith alone that heals, but faith engenders or lets loose a divine force which is all powerful.

Perhaps a diet of raw food will help you, perhaps a diet of fruit juices, perhaps a fast. If you, however, do not welcome new ideas, if you are not ready to experiment, how can you be helped? Help does not always come through easily recognized channels.

Nor should we admire a man solely because he is socially prominent or financially successful, or because he can look back upon nationally prominent ancestors. Illumination may come through a child or an old farmer, or even your next door neighbor. A very interesting story is that of Mary C. Hogle who is head of her own foundation in Salt Lake City, Utah. At one time she was extremely ill, so ill, in fact, that the doctors despaired of her life. She was not able to digest any food. Her digestive system seemed to have collapsed. Then one day she met an old farmer who told her to try carrot juice. She did. That was the beginning of her recovery. That was the beginning of the popularity of carrot juice all over the country.

Always be doubtful of a man who merely looks successful. Find out how

he achieved his success. His success may be a hollow or even an unethical affair. Do not be misled by high-powered advertising and high-pressure salesmanship. Do not be deceived by an easy flow of language. Do not worship success for itself. The voice of God was not heard in the thunder or the lightning or the storm. When all was calm, a still small voice was heard. Marie Corelli in the *Master Christian* depicts Jesus returned as a child. No one recognizes Him. He, together with the one man who befriended Him, is rejected and persecuted.

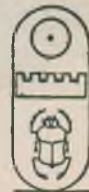
The spiritual forces may constantly be impressing you with ideas. They may be inspiring you with thoughts of helpfulness and thoughts of love. They may send you people to help, and people to help you. You, on your part, must be open to new ideas. You must be ready to make new acquaintances, to welcome new experiences. You must not expect extraordinary visions, or a hand to write in words of fire on a wall.

Socrates maintained that he had a spiritual master; Joan of Arc said that she heard voices. Madame Blavatsky was a messenger for the Great White Lodge. Jacob Boehme had experiences of an extraordinary nature. Rudolph Steiner was a seer. There are many others in the history of the highly illuminated soul-personalities of the world.

World-Mindedness Needed

What we fail to remember is that the spiritual forces are genuinely interested in helping all of humanity through inspiration. To receive the message which may be a very simple one and very obvious one, it is necessary to set aside all preconceived ideas as to what is important and unimportant; to set aside all prejudices in regard to race, creed, color and sex, or age. We must be open, impartial, and impersonal. We must not think that salvation can come through one channel only or one church or one organization or one way of living.

To God no barriers or distinctions exist. All are evolving soul-personalities, learning their lessons through the experiences of life, each one standing on another rung of the ladder of evolution. To be cosmically attuned is to



see with the eyes of God—as much as is possible for a human being. To see with the eyes of God is to see with sympathy, understanding, and absolute impartiality. It is as if one were to look upon the world and upon life from a lofty vantage point. Each soul-personality is seen in the light of its past and its aspirations for the future. Each being is seen in the light of its own divine archetype. Progress guided by a spiritual viewpoint is wholly different from progress based on a worldly viewpoint. Material success may become moral and spiritual stagnation. Struggles with problems and obstacles may be giving strength and insight and maturity to the soul-personality.

People pray for peace. Perhaps it is part of the divine plan for man himself to learn to prevent war. Perhaps man must shed the pugnacity and greed in his heart and the selfishness in his consciousness. How shall man recognize the causes of war unless he personally experiences the collapse of society when the foundation he creates is opposed to the divine principle of the brotherhood of man? Man must live peacefully and learn to live for enjoyment alone. Man must learn to be social-minded and not to be wrapped up in his personal concern. He must learn to recognize his brother. How will man learn, or when would he become mature and responsible if he should constantly be rescued from the consequences of his actions? Would you ever be able to learn to drive an automobile if your teacher never permitted you to handle the wheel?

The dream of the prophets has been a world federation of states. How can states unite unless people are world-minded? How can people realize that only what is good for mankind as a whole will be good for any one state or even ultimately for any individual? Had the leaders of nations been ob-

servant and alert, this holocaust would not have occurred. Had people not been so indifferent to the original acts of aggression the foundations of modern civilization would not have crumbled. How can we then look to God for relief when we are creating the causes of the effects from which we are suffering?

Consider Your Activities

The one mighty task in the world today is the carrying out of the divine plan for the evolution of both the planet and the human race. Whatever is helpful in the furtherance of this plan is important from the Cosmic viewpoint. Consider your activities in the course of the day in the light of the divine plan for evolution. We are part of a political, social, and economic order which is man-made. To improve our own conditions we must work for the betterment of humanity. Our present situation is conditioned by the karma of the past, not only our own personal past, but the past of the family, race, nation, and the world as a whole. We can make the best of present conditions and we can make the most of them. Through Cosmic attunement we can create infinite harmony, provided our aspirations are not wholly personal but in harmony with the great Plan.

To sum up, attunement means being in harmony with Cosmic forces and purposes. To derive the spiritual strength and inspiration that comes from attunement, learn and be conscious of the great Plan, seek to help it to the best of your ability, even in your limited circumstances and environment. Put the great Plan first and your personal interests second; universalize your viewpoint and aspire toward the loftiest altruism of which you are capable. Co-operative endeavor is the keynote of the age that we are entering. Let us learn to work together as free men of our own free will for the good of humanity.



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"There must be found in the nature of things one first immovable Being, a primary cause, a necessarily existing, not created; existing the most widely, good, even the best possible; the first ruler through the intellect, and the ultimate end of all things, which is God."—*St. Thomas Aquinas*



Temple Echoes

By PLATONICUS, F. R. C.



THE telephone rang. A booming male voice inquired if Hermes Lodge would be open that day; the inquirer wanted to come out for a visit. It was Frater "Jim" Blaydes on his way home to Texas from San Jose. Later, in the Lodge office, we interrogated Frater Blaydes about his life story, hopes, ideals, and ambitions, knowing the membership would enjoy knowing more about such an interesting character and sincere Rosicrucian.

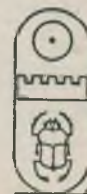
James McCajah Blaydes was born on July 29, 1895, in Rogers, Arkansas, in the foothills of the Ozarks. His father was a farmer, and of English descent. A hundred years earlier one of Jim's antecedents had taught philosophy at Oxford University, thus highlighting, perhaps, a mystical and philosophical strain in the family!

Frater Blaydes vividly recalls the experience of moving in a covered wagon, while a child, from his birthplace to southern Texas. Economic adversities plagued the family, and at the age of eight he went to work in a cotton mill, working thirteen hours a day for the wage of sixteen cents daily! All of his early schooling was received from his loving mother, who first taught him to read and write, and then to appreciate good literature. She read to him the lives of Saints and biographies of great men. While doing so she implanted spiritual ideas within his consciousness, and constantly suggested to him ideals

for his betterment. Like so many other men who have grown up in the West (and elsewhere) Frater Blaydes feels an enormous debt of appreciation and love for his mother, who was always a great inspiration to him.

His early doctrinal and spiritual education was guided by the Roman Catholic Church. While helping to support his family as a young man, by working as an operator and projectionist in the early motion picture theaters, he won the confidence of numerous priests, and was often privileged to sit in on their forum discussions and theological conversations. He was very active in church life, directing playlets, helping to promote fairs and engaging in educational and charitable work.

The first World War took Jim to France as an artillery instructor and athletic director. At its close, he returned to Dallas and to his occupation of motion picture operator and projectionist, and plunged more avidly than ever into his spiritual interests. A great restlessness and inner dissatisfaction now seized him, and he began to explore the contemporary realms of religion and philosophy. The Church was no longer adequate for his aspiring consciousness. He attended numerous lectures and read about Christian Science, theosophy, spiritualism, Unity, and other metaphysical and philosophical systems. The more he searched, the more disappointed he became. He was, he stated, very sad and melancholy, even despondent and ill at times. There was within his being a great, unsatis-



fied hunger for *synthesis*. For years this unrequited search continued.

In 1933 Frater Blaydes attended a lecture by a nationally known psychologist. This gentleman, Dr. Arthur J. Green, noted his enthusiasm for knowledge, and in an interview following the lecture bluntly recommended to Mr. Blaydes that he affiliate with AMORC. This was his first introduction to Rosicrucianism, and he soon followed it up by petitioning for membership. His early mystical studies were enhanced by additional instructions from another Rosicrucian friend, Roy A. Gullede.

Frater Blaydes loves to tell the story of his first meeting with the late Emperor, Dr. H. Spencer Lewis. Like other Neophytes in 1933, he was attending his first annual Convention, which seemed to him "like going to Heaven." He met Dr. Lewis on the grounds of Rosicrucian Park, and immediately sensed a wonderful attunement. He was very deeply impressed; it was for him a memorable moment. Dr. Lewis recognized in Frater Blaydes an enthusiastic and capable worker, and immediately put him to work in the convention activities.

From that day to this, Jim has never missed a convention of AMORC; he looks forward to his annual hegira to San Jose as the great period of his life. In 1935 Dr. Lewis honored his loyalty and services to the Organization by appointing him Grand Councillor, which post he continues to fill very capably today. He is a district commissioner and active extension worker for Dallas and environs, and is alert to the opportunities for AMORC in his city and region.

Frater Blaydes is in close contact with the supreme officers of the Order, and holds for Emperor Ralph M. Lewis the same respect, love, and absolute confidence with which he regarded the first Emperor of AMORC.

At the close of the interview we asked Frater Jim for his views on the future of AMORC, and his own hopes and ambitions. He replied that in mystical visions of the future he observed that *the Order will serve millions*, that it will grow to become one of the very greatest Lights among men.

His desire is to help carry the message of the Rosy Cross to all humans, to

meet all men and to be a brother to them. After long years of anguished searching, AMORC has satisfied his longing for synthesis and genuine spiritual knowledge. He is deeply appreciative of all that the Order has given to him, and by helping the officers, staff workers, and members in every way possible he is demonstrating an unending enthusiasm, love and loyalty.

* * *

There seems to be a noticeable upsurge in the activities of our Lodges and Chapters, and one indication of this renewed enthusiasm is found in the improved quality of Lodge publications. Local leaders and workers are turning out some splendid written material. As an example of this we quote, with permission, from the monthly message of Master L. F. Wiegand of Nefertiti Lodge, Chicago, on the subject, "When Is a Man a Rosicrucian?"

"I believe it is when he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage—which is the root of every virtue.

"When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic and as lonely as himself, and seeks to know, to forgive and to love his fellow man.

"When he knows how to sympathize with men in their sorrows, even in their sins—*knowing each man fights a hard fight against many odds*.

"When he has learned how to make friends and to keep them, and above all how to keep friends with himself.

"When he can be happy and high-minded amid the meaner drudgeries of life.

"When no voice of distress reaches his ears in vain and no hand seeks his aid without response.

"When he finds good in every faith that helps man to lay hold of divine things and see majestic meaning in life, whatever the name of that faith may be.

"When he can look into the wayside puddle and see something beyond the
(Continued on Page 223)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE PERFECT LAND

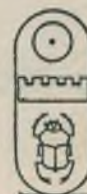
POSSIBLY Christianity has clung most tenaciously to a Utopian concept in the Christian conception of heaven. The heaven of the Christian belief is truly a perfect land. It is perfect in every respect, physically, socially, morally, and we presume it includes all the virtues known to man, and many of the unknown.

It is interesting to notice that in the concept of this perfect land even its supposedly physical elements are perfect in a wordly sense. We read that the streets are paved with gold, that there is no lack of anything which we ordinarily attribute to have value in the physical world. Needless to say, there are no moral or social problems, and a perfect form of government seems

to exist in that it is ruled absolutely by a benevolent head.

Certainly the promise of such a land is a strong element in attracting followers to a creed that holds the reward of future life in such an environment. At the same time, the concept is an indication of a universal desire on the part of man to look and hope for perfect living conditions. So complete a part of man's thinking has this been, that Christianity, as one example, has held to this idea for centuries.

We might ask why has man sought and maintained a Utopian concept? There are many possible answers to the question, and probably, basically, the answer is man's desire to escape from the limitations that are forced upon him in his earthly environment. He therefore conceives a place in time and space where he will be released from the en-



vironment that now annoys or hinders him. Included in this idea of escape are also the subordinate and related principles of man trying to solve his economic, social, or other problems by conceiving a state or land in which the problems do not exist. It is much easier to think of transferring ourselves to a land where there are no irritating environmental problems than it is to work to solve those problems in a land where such conditions do exist. We might say, then, that one factor which has strongly influenced man's holding to a Utopian ideal is the possibility of evasion of the demands of his environment and present problems.

There have been so many examples of a Utopia that it is impossible for us to conceive them all today. In every age there have been many who have followed along one path or another trying to arrive at an ultimate solution of the world's problems by conceiving a land, a government, or a procedure which would eliminate those problems. Time seems to have no bearing on these concepts. In the ancient world, Plato conceived the republic, and as we proceed through the history of thought, we find the contributions of Bacon and his *New Atlantis*, Sir Thomas Moore and his *Utopia*, and many others much less well-known who have also conceived these ideas, even to certain colonies and groups that have experimented with a form of their idea of Utopia, some quite successfully as indicated by certain religious colonies of the Northern United States and Southern Canada.

While we cannot help admiring most of the lofty concepts of these plans—particularly the Platonic idealism as illustrated in *The Republic*, the fascination of a land removed from us in time and space in Bacon's *New Atlantis*, and a similar appeal in Moore's *Utopia*—I wonder how many have stopped seriously to contemplate whether or not any of us would be completely happy in one of these idealistic environments, or even further to contemplate whether a Utopia much better than that conceived by any man would contribute to happiness? If we analyze this with an open mind, some of us may realize that life in one of these ideal states might be somewhat boring. Many of

these ideas of a perfect land have resolved around the one concept, that of change in the physical environment of man. Although the spiritual qualities of man have had their due consideration in the contemplation and formation of these ideal situations, their appeal has been primarily in the prospect of a new physical state. Man is thwarted more by physical than he is by spiritual conditions, as a general rule, and as he devotes a great deal of his time and effort to overcoming his physical obstacles, he gradually builds up a misguided concept that if these physical barriers were dropped his life would be perfect, or at least much easier.

A careful analysis of the facts will show us that without peace of mind and contentment no physical environment will be all that we want in life. So strong is physical attachment for some that when they have been stripped of it their whole lives have been shaken and their aims and purposes lost. Do you want to establish or create your own Utopia? Then heed the injunction of the ancient philosopher who said, "Man—know thyself." Analyze yourself; make this consideration impartially and carefully after you have stripped from yourself all worldly goods and physical possessions. As you stand alone with nothing of a physical nature about you, what are you then? Have you any values to which you can hold? Is there anything left in yourself that is worth while, that gives you pleasure, happiness, ambition, a desire to live, and a zest for being? Regardless of how you answer, it is upon this foundation that you can build. The question finally resolves itself into whether or not you can find happiness and contentment without your physical possessions, or if you miss them too much.

If in this careful analysis in the evaluation of that which you have physically or that which you hope to have, your frank answer is "no"—that is, that you could not honestly give up all physical things and find any basis upon which to live contentedly—then no Utopian concept, regardless of how perfect it would be would suit you. If this is your real belief, then you will be dissatisfied even with heaven, if you

ever reach the Christian concept of this perfect land.

On the other hand, if, when you stand revealed before your Creator with nothing of your physical goods about you, but with you yourself standing upon your own true being as a fundamental value, you find that you are satisfied in knowing yourself, your potentialities and your ability to live, then you have found your Utopia. You have

learned that there are values which supersede anything which can be created in or by the mind of man. Therefore, the truly perfect land is nothing but a series of words. It is a vain attempt of man to put into symbols his concept of something for which he hopes. In reality, the perfect land, the true Utopia, is a subjective or spiritual state attained by the mind for the gratification and fulfillment of the soul.



TEMPLE ECHOES

(Continued from Page 220)

mud, and into the face of the most forlorn fellow mortal and see something beyond sin.

"When he knows how to pray, how to love, how to hope.

"When he has kept faith with himself, with his fellow man and his God; in his hand a sword for evil, in his heart a bit of song—*glad to live but not afraid to die.*

"Such a man, I believe, is a Rosicrucian!"

* * *

Every writer, teacher, and lecturer likes to receive intelligent comment and criticism. There is a definite tendency on the part of readers (including those who devour Rosicrucian publications) to accept without comment what is excellent and "up to standard," and to respond only when the material is felt to be inadequate or unsatisfactory. Thus it was a real pleasure to receive from Soror Gladys Adams of Pomona, a long and trenchant criticism entitled "Answering Platonius."

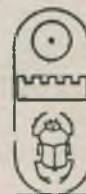
Soror Adams feels that our effusions, concerning the problems of collective humanity and the need for socio-philosophical leadership, founder upon the rock of man's self-love. She is very suspicious of the possible tyranny even of "wise men," and believes that we can "go on from capitalist democracy" to a more abundant life by transforming the basis of our monetary system, and basing our medium of exchange upon "Time."

With her aptly-expressed ideas, Mrs. Adams joins the famed company of reformers in American life who have

thought to solve our economic ills by tinkering with, or, if necessary, by vastly altering our monetary system. While, in the opinion of this writer, forthcoming changes will surely include alterations in our medium of exchange, even more important modifications will come in our economic and political institutions, and in our *philosophy* of them.

Far-reaching monetary changes could only be accomplished by a considerable extension of governmental powers, which is opposed by many monetary reformers. In this complex, interdependent twentieth century, the riddle is posed as to just how far the public authority is to be extended in our economic life, and by what means. During the railroad strike the transportation system assumed the character of a public utility, and a lengthy tie-up was simply intolerable to the public interest. Coal-mining is shaping into the same category, as will other businesses with a vital hold upon the public welfare. The abuse of liquor is becoming a national scandal, and in time the sale and advertising of alcoholic beverages will have to be controlled far more closely in the public interest.

We return, as we have so often in past discussions, to the problems of authority and leadership. America flounders, while strong and avaricious eyes watch her hungrily. New crises will come, probably before long, and with them the Cosmic will raise up new leaders to carry on the age-old fight for freedom and true brotherhood. We still see Plato's great dream becoming actualized in America—the land where



philosophy, wisdom, and love will eventually rule.

* * *

NOTES AND COMMENT: Advance figures indicate a record attendance for the Rose-Croix University at the session of 1946. As this is written, we are busily preparing for it. Our next issue of this column, in August, will be devoted entirely to the RCU, its events and personalities.

We all will miss the pleasures of Convention this year, and will hope that housing conditions will be sufficiently eased in 1947 to permit our international conclave. Last year the RCU banquet resembled that of the Convention in ordinary years, and we hope to have several outstanding social events during the three weeks of University.

The extension and propaganda activities of the Order are gathering momentum every year. We are beginning to sense a broad *cumulative effect* from years of intensive effort. People know about the Organization, and generally their impression is a very favorable one. Our national advertising, the lectures in various key cities by members of the AMORC national board of lectureship, and the good words of members to their friends and associates are having a powerful net effect for the good of the Order.

We are definitely growing and expanding in influence, and in due course of time, as Frater Jim Blaydes and others visualize, AMORC will serve, educate, and illuminate millions throughout the globe. Until and unto that great day of the future, we work!

BITS OF NEWS

The following excerpts were taken from official Rosicrucian correspondence received from foreign jurisdictions of the Order. The comments refer to the activities and sacrifices of noted members of the Order.

"We have lately received news from my wife's youngest brother in the Dutch East Indies who has been a member of the Semarang Lodge for many years. Through him we heard of the transition of Frater Visser, the Grand Secretary of the Dutch East Indian jurisdiction. His treatment in the concentration camp had been made more harsh because he was also a Mason. We also heard of Frater Dr. van Stokkum, Grand Master of the lodge in Dutch East Indies, who was still alive and who had been doing very valuable medical work.

"A few days ago we received a visit from a frater and soror of the Semarang Lodge who had just been repatriated. From them, we learned of the splendid and most remarkable healing work that had been done in the (concentration) camps by members of the Order in the Dutch East Indies. They frequently received requests from regular physicians to take over cases, and they had to keep office regularly in a small place allotted to them where they treated sometimes as many as forty cases in succession."

* * *

"You will perhaps remember that I mentioned the son and daughters of Frater ———, in my report, and the underground work which they did in Holland (in defense of their country), for which they were all sent to prison. The eldest daughter, Susan, was arrested two weeks before she was to be married. She was sentenced to life imprisonment and sent to the worst concentration camp in Germany. During more than two years we appealed to the Cosmic, morning and night, for her safety. Through the inhuman treatment, she became ill and unable to work and was sent to the barrack for the sick. Shortly afterward she was released, although not at all recovered. The next day all the sick were murdered in the gas-house. She is home now and married at last, but she came out with lung trouble. She is under our treatment and has the constant attention of her husband who is a physician.

"Thirty-one packages of clothing have been received and the contents have already been distributed, to the delight of all those who had been looking out so anxiously for their arrivals. Let me assure you that we are deeply touched by the help already received from our brethren in America. I am speaking for all our fratres and sorores when I endeavor to convey to you our gratitude."

HUMAN MOTIVES

(Continued from Page 206)

ing through a dam and expending itself without direction, may destroy all in its path. The man, therefore, who seeks power in the form of human alliance or wealth must have a channel designed for its application. The channel or purpose must correspondingly increase with the accumulated power. The man who intentionally cultivates friendship with influential people in prominent positions in the political or financial world should have a design for such a power. If he doesn't, he may find the alliance of friendship eventually beginning to impel him in unwanted directions. He will find himself under obligations he cannot fulfill. He may find that his "friends" have misconstrued his unexpressed motives as meaning a support of all their personal views and conduct.

It is often said that power is *loved* for itself. Psychologically, this is not possible. Power is, we repeat, applied force. The only realization of power is in its use. The man who is said to love power is one who either finds pleasure in what he does, or plans to do with his power, or finds satisfaction in the personal attention his power attracts. In the latter instance, the individual may accumulate power strictly for reasons of vanity. It is not the power he loves but the *prominence* it gives his ego.

The misuse of power is *relative*. Since power is a force applied to an end, its misapplication depends upon the value attributed to the end. A nation applies all the military might at its command to vanquishing an enemy. It may do so so successfully that it overcomes its opponent. The vanquished may call such power perverted aggression. The political ideology of the victor and of the defeated may radically differ. The victor, in applying his power, feels justified in gaining an end. The defeated feels it to be an abuse of power in the furthering of a wrong end.

By what standards shall it be determined whether power is properly or abusively applied? Certainly not by the dogmas of religion which are at great variance; neither can political ideologies be the criteria, nor can it be the public conscience. A philosopher

has pointed out that there are no moral or ethical codes of one nation that have not, in whole or in part, been repudiated by another nation with the free support of the public conscience of its people. In our previous concern with the motive of security, it was said that we should each begin with the thought, *I Am*. It is instinctive that the end for which power should be applied will be to further the I, the ego. This is not meant in the sense of aggrandizement, but rather the full development and exercise of what constitutes the self, spiritually, mentally, and physically. Since, however, man is not a free agent, he must not direct the forces at his command so that he will destroy that upon which self depends. A man may have it in his means to burn the forests and inundate all the tillable soil within the region where he lives. But by so doing he has obliterated the means upon which he subsists. Patently such is an abuse of power. It is striking against the *I Am*. Man is not only dependent upon nature but, in the modern world, he is dependent upon his fellows. A power so applied that it strikes at the security of the *I Am* of mankind, robbing them of necessities and comforts and holding their thoughts in bondage, is abusive. It is abusive because such power can destroy the very means by which it arises. The hatred, poverty, and disease which such abuse of power engenders will eventually stem the power of the one causing them. When power is so applied that it prevents other individuals from generating and applying their powers of self, then only is it abusive.

Influencing Others

A motive which is indicative of man's struggle upward is his desire to bring about the *salvation* of his fellows. Ideals love companionship. Sincere belief will brook no opposition. When we are convinced of the righteousness of something, we staunchly defend it, because it has become a part of ourselves. Our mental life is what we know. What we think has reality. Man opposes the unreal. We try to convert others to our convictions, not because we are necessarily intolerant or do not wish them to hold differing ideas, but because we are defending what we believe is the real.



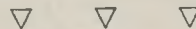
To insist on one's convictions is to give more existence to oneself. If all others think differently from us, it constitutes a kind of reduction in the existence of our mental selves, which are, as we have said, composed of our knowledge and ideals. When we fight to convince others, we are instinctively fighting against the extermination of the ego. Consequently, under the classification of salvation as a motive may be included *crusaders, evangelists and philosophers*.

To the salvation motive, civilization is indeed indebted and also, on account of it, it has suffered much. No man of intelligence will refuse to listen to an exhortation on the ways of better living. We each know that we are incapable of observing all things or correctly evaluating everything. We also admit, at least to ourselves, that we have learned from the accumulated experiences of others. We have also profited from the better judgment of others. We most certainly are ever appreciative of those mentors who extend useful information which, otherwise, we would not have learned. It is for these reasons that we consult encyclopedias, attend lectures, and read books and magazines wherein the experiences and opinions of others are voiced. Consequently, the salvation motive in each of us should be encouraged. We must not only expound what we believe, to substantiate our ego, but, in the humanitarian sense, it is also a moral duty to save others from ignorance and misfortune by the pragmatic value of what we know.

Experience has shown that many salvationists, whether concerned with re-

ligious, social, political, economic, or scientific principles, have been *wrong* in their convictions. Their sense of loyalty to such erroneous convictions has caused them to become obdurate and their consequent behavior is often obnoxious to others. In furthering the motive of salvation, one should be very conscious of *freedom*, as we have considered it above. Exhort others to practice what you teach, to embrace what you sincerely believe. Do so, however, with the full realization that the only true freedom that man has is the privilege of giving expression to his own thoughts. Do not deny others that freedom. Each must have the right to reject the ideas of your motive of salvation and counter with those of his own. The salvationist is very much inclined to exert power to enforce his views. Any positive thought contains power. The mind creates in its environment and through its command of natural forces the means to enforce its ideas. However, power to support a salvation motive must not be applied, if it prevents other individuals from generating and applying their powers of self in the furtherance of their greater *I Am*. No one has the right to impose an idea on others, no matter how beneficial it may be to some aspect of life, if, by so doing, it prevents them from furthering the basic needs of self or interferes with their necessary harmony with mankind generally.

The motives of man are infinite. It is hoped that this analysis of a few principal ones may help in the proper orientation of the others. Our motives, being the directions in which we move in life, determine life's effect upon us.



America will be the focal point of the world. It will lead in scientific achievement and culture, if we work to deserve this honor.—*Hubert J. Turner, Jr.*

NINTH TEMPLE DEGREE INITIATION IN OAKLAND, CALIFORNIA

The Oakland Lodge of AMORC offers to members in this vicinity the opportunity to receive the Ninth Temple Degree Initiation on Sunday, July 21st, at 1:00 P. M. Our Temple is in Athens Hall, Third Floor, Pacific Building, 16th and Jefferson Streets. The usual fee of \$1.00 is charged. Members are to furnish qualifications and register with the Secretary.

*The
Rosicrucian
Digest
July
1946*



Does Relativity Prove the Earth a Cell?

By WALTER J. ALBERSHEIM, F. R. C.

The author of this article is a prominent physicist engaged in research with one of the outstanding electrical manufacturing industries of the United States. In addition to being a scientist, he is well versed in mysticism and related topics, as his article reveals. He is likewise a member of the National Research Council of the Rose-Croix University.

—The Editor



EARLY every neophyte of mysticism wonders why we must evolve and learn by error and suffering if our soul is divine and at one with infinite wisdom. As he progresses, he sees that the Inner Light can illuminate us only insofar as our outer mind can comprehend it. A powerful inspiration warped by insufficient mental equipment and education leads to tragedy.

Horrible wars have been started by zealots who believed that their narrow interpretation of true religious experiences was the only road to salvation.

In scientific matters, too, it often happens that the outer mind is not equal to the full scope of intuition: Columbus sailed forth to prove that the earth is round but he visualized too small a globe. When he came upon land beyond the ocean, he believed that he had reached India and never knew that he had discovered a new continent.

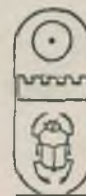
It seems to the writer that the ARCANÉ COSMOLOGY belongs to this class of misunderstood inspirations. For those readers who have not heard of this cosmology, let it be mentioned that it presents the earth as a hollow shell with the sun near its center. We are supposed to live on the inside of the

the shell. The Rosicrucian Order does not embrace this theory but refers to it in the First Grade monographs and publishes it as a special course, thus showing sympathy if not approval.

The writer feels that many claims of this course in cosmology are in direct contradiction to observable facts. Others have a semblance of logic but do not stand up when subjected to physical and mathematical analysis. Why then do the well-informed officers of the Order permit continued publication of these teachings? Is it not because they recognize an element of inspirational truth underneath the errors and do not wish to smother this hidden spark?

The basic thought of Arcane Cosmology goes back to ancient wisdom. Pythagoras, Parmenides, Empedocles, and Plato himself—these all expressed in various words the idea that the world is built up of concentric spheres, with Divine power located at the fiery center. In more modern times the German mystic Neupert and the American, Teed, were inspired by the thought that this concentric world corresponds to the smallest organized unit, the Cell. Such a correspondence is in accord with the Hermetic maxim: "As above, so below; as below, so above."

Unfortunately, the outer mind of these modern mystics was unequal to



the vastness of their inspiration. They could not, or would not, extend the scope of their Universe beyond the confines of the earth. Probably they feared that if they admitted the vastness of the galaxies, man and his salvation by the Christ would shrink into insignificance—as if mere physical size had anything to do with spiritual importance. They forgot that to the Lord a thousand years are as one day and a billion miles as one inch.

Having designed their Universe on so small a scale, they were forced to admit an outer boundary for their hollow earth. They intimated that it was formed by a wall of flame, presumably to frighten us from inquiring further. But the human mind accepts no walls nor boundaries, and if thwarted in its quest for understanding, resorts to fanciful imaginations: according to Indian legends, the earth is supported by an elephant. The elephant in turn stands on the back of a giant turtle. The turtle swims on—what?

Science and Infinity

Thus, dissatisfied with the world picture of Arcane Cosmology, we turn to the cosmologies of "official" science. Science, plodding along on its toilsome way of measurement and calculation, was bound to run up against the same problem of infinity. How did science meet it? Remember that scientists as well as mystics are often guided by inspiration, but that for the formulation of results, science must abide by the twin guiding-posts of *observation* and *logic*. Scientific logic usually appears in mathematical garb, so that one may state the Creed of Science as follows:

"The best theory is that which explains the most facts in the simplest mathematical form with the least auxiliary assumptions."

This creed is in nowise antagonistic to that of mysticism, although the mystic is more broad-minded in his selection of facts, and openly admits inspiration and intuition as sources of immediate knowledge.

With regard to the cosmological problem the earliest and most elementary observation showed the alternation of day and night, and the apparent daily path of the sun and stars around the firmament. The evidence of the

eyes seemed to indicate that the sun and the heavens revolve around the earth. But when astronomers in ancient Babylon and Greece applied the quantitative methods of surveying to the heavenly bodies and discovered the vast distances of even the moon and the sun—not to mention the fixed stars—they realized that such daily rotation would involve phantastic velocities. They found that it was mathematically and physically simpler to regard the earth as the body which rotates daily and the sun and heavens as standing relatively still. With this opinion, by the way, arcane cosmology agrees, although for different reasons.

For many thousands of years it was further known that the apparent position of the sun in the heavens traveled around the twelve monthly signs of the Zodiac in the course of each year. This motion, too, was originally interpreted as an annual rotation of the sun around the earth which was supposedly stationary at the center of the Universe. But the sun was not the only moving star, and the paths of the various planets looped back and forth in complicated patterns. The confused array of observational data became untangled when Copernicus boldly referred all measurements to the sun as the fixed center, regarding the earth as just one of the planets. Small remaining discrepancies disappeared by Kepler's discovery that the planets move in elliptical rather than circular orbits. Kepler succeeded in combining many thousands of precise measurements, made mostly by the famous astronomer Tycho Brahe, into four simple numerical laws. Newton achieved the feat of combining these four into the *one* guiding principle of universal gravitation. By following his principle (according to which every particle in the Universe attracts all others in proportion to the product of their masses and inversely to the square of their distances), it became possible not only to account for past observations but to predict eclipses and the planetary constellations centuries in advance and within a few minutes of their actual occurrence.

Why then did scientists and philosophers not remain satisfied with such triumphs of mathematical deduction? The revulsion, which is of recent date,

was due to cosmological reasoning. As modern astronomers used powerful telescopes and aided the eye by sensitive photographic plates, the number and range of their observations increased in unheard-of fashion. The number increased from a few thousand to billions of stars, star clusters and galaxies, and from thousands to billions of light years, at a rate of 186,000 miles for each light second.

Newton and Einstein

True, the law of gravitation seems to prevail even in the remotest recesses of this vast panorama; but how does it work? How can one conceive of, or account for, an instant attractive action at such tremendous distances? And what holds the whole Universe in equilibrium? Why does not the entire matter in the Universe either collapse into a central globe or else disperse like the vapor from an open bottle? Newton had no answers to these questions.

Another difficulty lay in the vibratory nature of light. According to Newton's mechanics the rapid oscillation and travel of light waves required a highly elastic and highly stressed medium, the so-called *ether*. How could the ether be held under tension, if not by "sky hooks" at the ends of the world? Would we have to invent another elephant or turtle to support the World?

Again, when the confusion became apparent and intolerable, there came new Light. It was brought, or recognized, by Einstein who is a scientist and faithful to the objective method but who is evidently also an illuminated personality, inspired by bold flashes of intuitional knowledge.

Einstein's *General Theory of Relativity* introduced a new spatial concept which transcends Euclidean geometry. Let us try to understand it by an analogy. In a drop of water, a soap bubble, and in a large planetary globe such as the earth, the mutual attraction of the parts pulls the surface into spherical curvature. On such surfaces the laws of plane geometry are only approximately true for small regions. Geographical surveys and navigation require the use of spherical geometry. Note that the laws of this two-dimensional spherical geometry can only

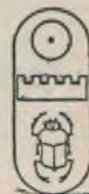
be understood by recognizing that the surface is the outer (or inner, according to arcane cosmologists) boundary of a three-dimensional body.

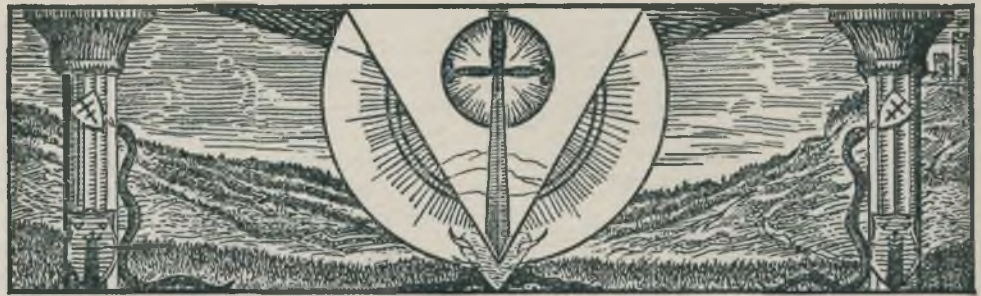
Now, according to Einstein all matter is highly concentrated energy and impresses a curvature on three-dimensional space itself. Gravitational attraction is the effect of this spatial curvature which makes it impossible for one body to move in a straight line through the field of influence (the Aura!) of another body. Since matter is diffused through the Universe, its combined effect is believed to produce an approximately uniform world curvature. The nature of this curved world cannot be *visualized* by our objective senses which are attuned to three-dimensional straight Euclidean space. But *mentally* we can conceive a four-dimensional supersphere with a vast but finite radius. Just as a line is bounded by points, a surface, by lines, and a three-dimensional body, by a two-dimensional surface, so a four-dimensional superspace must be bounded by a three-dimensional space. This boundary-space, then, is the type of the world we live in, according to relativity.

Einstein states that "the aid of a fourth-space dimension has no significance except that of a mathematical artifice." He must make such a statement because as a scientist he admits objective experience only. Students of mysticism, of course, are free to have their own ideas on the subject. To them it may have a strange significance that rigorous relativistic science first recognized *time* as a fourth dimension inseparable from the three-space dimensions, and then it had to enlist—even if only as an artifice—a fourth spatial dimension in order to describe the nature of the world.

Be that as it may—the relativistic world has one more fascinating property: just as a circular line has no end point, and a spherical surface, no edge line, thus a spherically curved world has no boundary surface in spite of finite content. And just as there is no "middle" on a ring, nor a "center" on the surface of a globe, so is there no central point inside the world of relativity.

(Continued on Page 233)





Analyzing Your Mental Tendencies

By DR. H. SPENCER LEWIS, F. R. C.
(From *Rosicrucian Digest*, January, 1936)



As I read the many letters that come to me from persons seeking help in analyzing their personal affairs in life, and as I carefully study the letters that are sent to us to be used as a basis of discussion in our Forum, and later printed in our *Forum* magazine, I am aware of the fact that a great many persons are suffering from one complex or another and do not realize this, and therefore make no attempt to overcome the difficulty.

Individuals seem to have the ability to recognize in another person any outer manifestations of inferiority complex, or superiority complex; but these same persons seem to be unable to diagnose this condition in themselves. It is indeed unfortunate when an individual is suffering from a mental state that is colored by a sense of inferiority or superiority. I use the word suffering very properly, for such persons do suffer through the viewpoint they have of life, and of their surroundings, through the obstacles which their viewpoint creates and through the effect this has upon the use and application of their inner abilities.

It may seem surprising to a great many to know that in a large majority of cases where we suspect that an individual is suffering from a sense of superiority, or a belief in his or her superiority, actually there is an inner sense on the part of the individual of

his or her presumed inferiority, and the opposite is true also.

In other words, the general idea regarding inferiority and superiority is quite erroneous, and because of this very few persons are able properly to assist others in overcoming these tendencies.

There are two causes which are generally responsible for most of the mental states we observe in other persons, and which we call inferiority and superiority; one of these causes is suppressed desires, and the other is a broken or enlarged spirit.

Let us take the example of a young woman born in humble circumstances, or with parents who were poor, or who abandoned her or left her at an early age, and who thereafter was raised in an asylum or by fond relatives who were also poor or in intermediate circumstances. Throughout her early childhood she is constantly reminded of the fact that she cannot have and cannot enjoy all of the things which other children of her age enjoy. If she is raised in an asylum for girls, she is taught by every impression registered upon her mind that she is inferior to the average child throughout the world inasmuch as, first of all, she does not have residence in the home of her parents, does not have the love and assistance of both parents, does not have the freedom of going and coming that the average child has, and does not have the clothing and playthings, the recreations, the indulgences, and the contacts

with culture and refinement which other children enjoy. Throughout her youth she learns to be subservient to the will of others. She learns to hold her own ideas, desires, and wishes in abeyance and to submit to the routine life outlined for all the children around her.

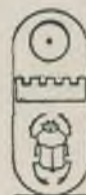
If she is not raised in an asylum, but in the home of a very poor family, she is impressed day by day in many ways of the fact that she cannot have the same clothing, the same privileges, the same pleasures and indulgences that the neighbor's children have. By the time this girl is a young woman she has learned in many bitter ways that she is different from others inasmuch as she lacks the opportunities that others have, and lacks the background, the inherited qualities and attainments which other children enjoy.

All of this will impress the young woman with a growing conviction of her inferiority. At first she may feel that her inferiority is solely of exterior things, and that the inner self is the equal of any other person. She may feel that only in worldly possessions, or in special mental attributes or attainments, education or refinements is she lacking or inferior, but gradually it dawns upon her that her outer worldly inferiority is due to some important degree of personal inferiority. She begins to believe in those secret, private moments of personal meditation that the poverty of her parents and the inferior life they led was due to their inferior mental abilities. Then she concludes that since she inherited the blood and mental tendencies of her parents she, too, has probably inherited the basic inferiority of her parents, and that this added to the inferiority of her present environment, social position, incomplete education, and constant suppression of desires has made her an inferior being inwardly as well as outwardly.

Very few of us can fully appreciate the agony and mental suffering of a person young or old who reaches these conclusions and becomes convinced of his personal inferiority. It is so basic, so fundamental, so deep-rooted, that taking such a young woman and placing her in a better environment and giving her better clothes, money to

spend, attractive companions, and the many unusual opportunities, will not quickly or completely change the inner habits of thinking and the established sense of inferiority. In many cases the very fact that others are trying to help her by giving her better clothing, or money, or opportunities to advance herself, becomes an additional indication of her true inferiority. Very often such persons resent the helpful interest on the part of others for that very reason. They resent having anyone show such an interest as might be interpreted as pity, for this would become a positive proclamation of her inferiority.

All that I have said regarding a young woman applies equally to the life of a young man. Somewhere in the early years of the life of both such a young man and such a young woman, there comes the opportunity of running away from all who know them and a desire to change the unhappy conditions. It may strike the normal person as peculiar, but it is a fact that when these young people decide to run away from their present environment because of this inferiority complex, they just as often choose a road or pathway in life that goes downward as one that goes upward. I have talked with young women who have made such a change, and they have frankly said, "I was born a nobody, I have been a nobody all my life, I have no background, no basis or foundation for anything but an inferior life, and there is no use pretending and battling with it any longer; I am going to go away to another city and live among those of my own class." They often enter into crime, or various forms of sordidness, become indifferent regarding their personal appearance, and their personal habits, choose lower types of persons for companionship, and begin a course that is destined to wreck their entire lives. Such young people become despondent, cynical, irreligious, untrustworthy, and criminally inclined. Even the young women will scoff at the idea of attempting to be respectable, for they will frankly state that nobody thinks they are respectable, and there is no use in continuing the battle against general opinion. Many young men frankly state that throughout their whole youthful lives they have had to battle with the lowest things in life,



and they have learned that unless they take advantage of other people, these other people will take advantage of them.

Thus we find one portion of these people suffering from inferiority, who are on the downward road, and when we meet them in a crisis where they are anxious to have some relief, some help, or be saved from their critical situation, we have a difficult problem to face, and must begin inwardly to change the long-established opinion of themselves.

When the other portion of these sufferers decide to take a higher road in life and lift themselves up, we have another complexity to deal with that is just as difficult. These persons begin to pretend that they are better than they believe themselves to be. They hope to hide their inferiority, and to create in the minds of others an impression of equality at least, or some degree of superiority. It is among these persons that we often witness the greatest manifestations of the so-called superiority complex.

Young women or young men in this position, will go to great extremes to be well-dressed, and in the attempt to be well-dressed, they will be overdressed. The young men will often resort to wearing patent-leather shoes throughout the day in the belief that an excellent appearing foot or an expensive pair of shoes will cause others to think that they are particularly neat and superior in their tastes for dress. They will often wear loud clothing or the extremes in styles. Many times they copy some outstanding public character who is known for his or her overdressing. They will attempt to use large words in their conversation, will dabble into various fields of thought in order to become superficially familiar with certain terminology or historical facts, and then speak of these things in a very impressive manner at every opportunity. Very often they will attend the highest grade musicales, concerts, or visit places where they believe they will associate with persons of great culture and refinement.

In order to create the impression of equality, at least, these persons will refuse to indulge in many things that the ordinary average normal person ac-

cepts. In going to the theater they will go less often, but when they do go they will insist upon the best seats or the highest price seats in order that others may observe them doing this and think of them as being wealthy. They will refuse to eat in an ordinary restaurant, but will go to a very high-class one even if they have to have just tea and toast, for they hope to be seen going in and out of a better place. They will refuse to go to parties and dances of an ordinary kind, insisting that their tastes are better or higher, and that only in certain places will they enjoy themselves. They speak freely of their contempt for persons who are poor or who are in humble or lowly positions. They even refuse invitations to dinners because they want to create the impression that they have many engagements and prefer to select only the best places or the best homes. These persons, therefore, create in the minds of the average human being the idea that they are suffering from a superiority complex, whereas they are suffering intensely and acutely from a sense of inferiority.

Those who misunderstand the problem, and analyze these persons, wrongly attempt to remove the superiority from their nature. They like to say to such persons, "You think you are better than other people, but the truth of the matter is that you are no better than anyone else." This only convinces the other that his inferiority is something true, and that his pretense at equality is not strong enough to overcome it, and he, therefore, adds to his outer emphasis of superiority.

The reverse of all this is also true. Many persons are born with a superiority complex that they have inherited or acquired in their youth, and they realize that it is a detriment to their happiness, and that it breaks friendships, and puts them in a position of criticism with all who notice it. Their superior reactions are just as natural as those who are suffering from inferiority. They cannot help admiring that which is a little better than the ordinary, they cannot help wanting in clothing, food, pastimes, recreations, and study, the things that are just a little bit better than the average. They cannot help feeling that in their reaction they should take a position among

the very best, the very highest, and the most exclusive. In all their tastes and desires, their first choice is always that which is superior. It is as natural for them to choose this way as it is for the long-experienced criminal to seek the dark, shadowy places of life for his idle hours. When there is a desire to overcome these superior tendencies in order to avoid embarrassing other persons, or make others feel uncomfortable, they will assume an attitude or nature that is of the very opposite. They will try to be very commonplace in their clothing; they will go out of their way to eat at nominal restaurants, or even the most economical ones. They will choose friends and companions among the commonplace or even less, if they can possibly do so. They will adopt some slang in their language. They will adopt certain habits which will cover the real desires within. Others observing them will say that these persons are inferior, and are expressing an inferiority complex. The truth is that these persons are suffering from a sense of superiority and are trying to reverse it in the opinion of others.

Now all of this unconscious and conscious thinking on the part of these

individuals, suffering from inferiority or superiority, constitutes continuous obstacles in the way of achievement and attainment. The only real help for such persons is metaphysical help at the hands of one who can discern behind the mask being worn what the real nature is. It is difficult to tell by merely looking at or watching a person whether that person is really suffering from real superiority, or a pretended superiority to hide the inferiority within. The mystic, the true student of psychic natures, the analyst of all human individuals, should do everything within his power to assist a person of this type, but the first step consists of becoming truly acquainted with the real nature of the individual, then winning the confidence to such an extent that the sufferer will really talk of his desires and his suppressions, his ambitions, and his tastes, needs, and requirements, and will enable the mystic to help him get started on the true path.

The whole subject is one that is worthy of the special interest of our Rosicrucian metaphysicians so that they can go out in the world and help persons of this very class.



DOES RELATIVITY PROVE THE EARTH A CELL?

(Continued from Page 229)

The Cosmic Cell

We may regard the world as a Cell, all right; and we most certainly live on its inside, but every point in the vast whole is equally entitled to call itself *the center*.

Isn't that a wonderfully satisfying answer to our quest for a Cosmic Cell? A world is shaped and held in its shape by the energy diffused through it! Such a creative energy is known as *Nous* to Rosicrucians. *NOUS*, the positive emanation of the Creator cannot be circumscribed nor localized, and it is therefore in full accord with Rosicrucian teachings that the center of the world, corresponding to the symbolical "dot within the circle" is not located at any one

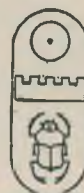
place, but "everywhere and nowhere." Or would you prefer to think that the Divine energy which holds the world together, emanates from a particular star—perhaps our sun or the center of our galaxy? or, maybe, the giant Nebula in the constellation of Orion? Wouldn't it be blasphemous thus to localize and circumscribe the Infinite and Ineffable?

This Relativistic Cosmology proves to the writer that there is no conflict between science and mysticism. In fact, it seems to him that Science, inspired by intuition but guided by mathematical discipline, confirms an age-old dream of the mystics: the Universal Cell.



"A fool's paradise is where peace rests upon ignorance of the future moment."

—Validivar





Spiritual Osmosis

By JOHN H. PHILLIPSON, F. R. C.



LET US review a fundamental dynamic which is an intrinsic part of the Law of Change. Although I personally maintain that the effects on the human equation in the recent war could have been brought into manifestation without the war, nevertheless, certain results have come about through the process of spiritual osmosis which perhaps may become beneficial to mankind, if properly directed.

Within the temple of every human being there is the dynamic test tube containing the leaven of individual potentialities. The two phases—positive and negative, or passive and active—must be focused so that individual initiative becomes expressive in a social rather than in an antisocial sense. The sum total of all fields of education must proceed from the specific to the general and begin with a moral premise in everyday living not on the cold assumption that business and other economic fields are divorced from Life.

The *problem*, as I see it, is: to actuate the inner cosmos into the outer macrocosm by the medium of projection. This process of projecting a vital spiritual ideal and translating it into the present moment is the crux of our problem. Because of the changing and imperfect human vehicle, the dispatching of the idea from the brain generator to the screen of human endeavors usually undergoes a transformation detrimental to the ideal. Our faith can be nourished from the fact that it is possible, and as

is being proved every day, that the pristine purity can be held intact in the transplanting process into the field of action. A mutation does not necessarily have to take place when the Word passes from the inner throne into the everyday world through the blood and flesh of the outer garment.

When the process becomes incomplete or faulty because of the technique of the individual norm, it is the responsibility of the teacher, by whatever name he is known, to become the catalytic agent and transform the dross and impure elements into the unadulterated Breath of Life.

Speaking in the realm of human relationships we can offer an exoteric as well as an esoteric analogy. Woman represents the Mother principle of a normal, passive effect and reaction stage or magnetic field, which complements the Male principle of aggressive action. This is the ever-present undulation of negative-positive forces of the Divine element on the earth. During a holocaust of war, there comes a reinterpretation of this duo-image as of a mirror held to life for a re-examination leading to a transfiguration, transmuting the *vis inertiae*. We realize, naturally, that individuals within any man-made state may be and are on coincident levels or planes of inner and outer expression, no matter where the geographic location may be on the earth. But every group-state has what might be termed a personality commonly called *nationalism*. This mass-expression need not affect the individual, but for the majority, the mun-

dane affairs of the state do affect, directly or indirectly, the persons living within the artificial borders of the time-space factor. However, it is only when the moral principle is divorced from the time-space relationships of a nation that we have calamities and tragic consequences of the four-horsemen variety.

The teacher's problem is made difficult because, as man evolves, the focus of *man-in-the-making* has come to rest on a synthesis of religion, science, political and social norms, and the fine arts. Embracing an all-in-oneness principle demands much of the teacher, and he must constantly remind himself that this work runs in a natural-law cycle ever progressing in a spiral. Because laws are involved his job is not impossible but requires only that he remain in constant contact with the *ideal*. The transmutation from the person to action, in the social segment of which he is a part, regards the old precept of losing oneself in the Man of the Earth, as a prerequisite for success.

The teacher must not allow the fact to overwhelm him that the metamorphosis is eternal. A farmer tilling and bringing to fruit his "own field" to the fullest extent is not burdened unduly by the thought that he cannot also till and reap his neighbor's field. He realizes full well that his neighbor has earned the heritage which is his, and that in cancelling the neighbor's opportunity to till his field he would be depriving the neighbor of a God-given right as a student-teacher in the "vineyard."

The teacher who is the catalytic agent working for the brotherhood of man has the privilege that is inspirational. The master pattern runs a true course—in Self, through Self, for and—beyond Self—into a more abundant life here and now, not in some dim, undefinable future.

The Refining Crucible

Money, in this plane of existence, need not be only a just compensation for benefits rendered to one's fellow man. It can also mean a promise of future expansion and advancements if the stewardship has been exercised for man, nature, and the Divine jurisdiction, in a positive way.

Men and women *are not expendable*—each has a vital role to play in this all-embracing drama, otherwise his or her presence would be without form or force.

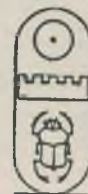
The medium of alternatives forges the character hourly by omission or commission. No student or teacher can postpone life. By each experience another film is added to the album of the infinite soul.

In the valleys of the shadows during the tense days and nights of war; and, in the work valleys and the peaceful "mountaintops" during the positive surge of civilization, we are constantly refining the dross in the crucible of action. Our duo-instrument of body and soul is the mortar and pestle. We are the playwright as well as the actor.

Concerning the problem of crystallizing thoughts into action, we must speak, as this is the focus of the principle working through the formula of osmosis. As in the lower physics and chemical, organic and inorganic fields, the diastole and systole of spiritual osmosis works on a fulcrum with the positive and negative actions and reactions as the counterparts. In this case the spiritual is indivisibly welded to the mental and physical which are channels to be used according to the power of choice. In one sense the nucleus; in another sense a facet of the outer expression manifesting into the world of color phenomena; the essence of the vibrant soul-power is at once all-embracing and yet individual in expression. This is the eternal mystery of the life-death cyclic universe in which we are living and are having our being. We are at once a part of eternity and at the same time a part of that everyday common denominator we call the *present moment*. The success, with which we blueprint eternity or the macrocosm and bring it into birth and continued existence in the microcosm, will be reflected in every walk of life. The *accountability and responsibility cannot be transferred*—perhaps apparently, but the law of compensation is sure and just.

Harmonic Relationships

Avoid the conclusion that in this mansion of the earth there cannot be many rooms of activity and regional



directives intended for the most abundant development of masses and individuals. In the laboratory of action, intramural communication and travel will gradually beautify the fundamental unity of the human family. The various members need not be rubber stamped in a mass production, an assembly line of sterile fruit. Oversimplification is not desirable; complexity is not essential—a middle path will solve the human equation.

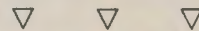
To participate actively in a constructive manner, revelation must be wedded to the mental processes. When this art has been mastered an equilibrium is reached. Harmonic relationships between man and wife, family and society, state and church, and our many dependent and interwoven social organisms will be, and, in some instances at present, are attained and retained.

The individual is the literal as well as figurative test tube containing, or having the capacity to contain, the yeast of the *ideal*. A static or status quo condition is a myth. The pendulum must be directed in its swing or the "arc of the covenant" is betrayed. If the "you" or "I" do not incubate and produce with the forces and instruments

at our disposal, we must be placed (at least temporarily) on the debit side of the Universal Ledger. Every segment of the soul is comparable to a membrane in the antiphonic symphony of Life and Death. Education in every form plays the central part, and the "starring teacher" may be in a formal university or in a workshop, on a farm, or in a hospital. The time and place is most important but the earmarks are the actions rather than the intentions.

Having no beginning and no ending (existence), the teacher may ply his art according to tactical as well as strategical factors, without allowing the moral base to become dimmed in its luster or power by overemphasizing the time factor unduly, except in the specific.

It has been found by the trial and error method that Life is more than chemical reactions and dollar signs. In short, a conclusion is reached in the idea that Man cannot live by bread alone, and all the problems created by the false philosophy of such a cold, barren evaluation of man's possibilities must be replaced by the dynamic of Love-Science, where it has been de-throned.



"Something which has merit only because it stands alone, has no merit at all when with other things."—*Validivar*.

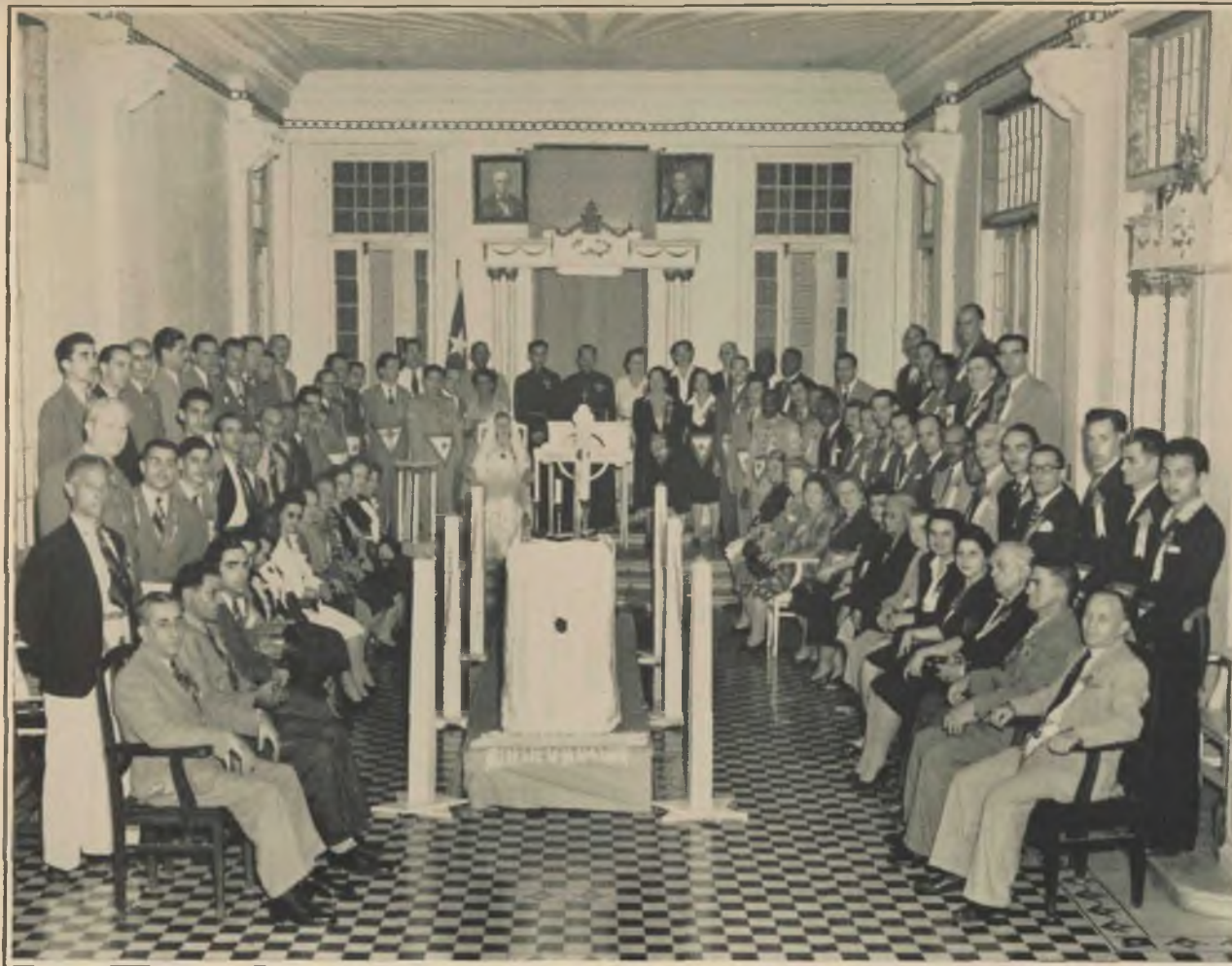


WHAT IS THE KUNDALINI?

According to Western tradition, there is a magnetic force in man having as its real center the heart, which is connected in some way with the soul. In the East this magnetic force is called by various names, some of which are: Kundalini, Kutilanghi, Bhujanghi, Isvari, Arundhate, Fanavati, Mahashakti and Paramesvari. The name of *Kundalini* was first brought to Europe by Madame Blavatsky.

The arousing of this mystical fire is the result of spiritual alchemy. This mystical fire, according to a medieval Rosicrucian, "permeates the whole economy of the mortal man, bathing, tranquillizing, and healing the grieving nerves, stilling the discordant voices of desire, and transmuting every adjunct of culture into a spiritual force for its service." This fire, when aroused, makes a person "on fire" for whatever he is doing. Usually a genius has this fire awakened. It is sometimes called "enthused inspiration." It is a form of vital and creative energy. Most people have been misinformed as to the source of this energy. This energy comes from the Cosmic and flows into the body through the soul. It helps the body function ideally, as nature originally intended.

*The
Rosicrucian
Digest
July
1946*



A MEETING OF MINDS

One of the official convocations of the Havana, Cuba, Chapter of AMORC is shown above. It is the occasion of the vernal equinox, at which time the Rosicrucian New Year is celebrated. The Havana Chapter introduced many innovations to make the event especially inspiring to all who attended. Their sincerity and devotion to the ideals of the Order is manifested by the increased growth and the activities of the Havana Chapter.

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Cleveland Chapter, 2040 E. 100th St. Walter W. Hirsch, Master, 10602 Harvard Ave.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p. m.

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Elbert Hubbard Chapter, 56 E. 4th St. Mrs. Wava W. Stultz, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p. m.

Toledo:
Michael Faraday Chapter, 1420 Monroe St. A. H. Menne, Master; Hubert A. Nodine, Sec., 2340 1/2 N. Erie St. Sessions every Thurs., 8:30 p. m.

OKLAHOMA

Oklahoma City:
Amenhotep Chapter, Odd Fellows' Hall, 5 1/2 S. Walker, Ward D. Brosam, Master, Tel. 9-1510; Mae Kutch, Sec., Tel. 8-5021. Sessions 2nd and 4th Sun., 7:30 p. m.

OREGON

Portland:
Portland Rose Chapter, Pythian Bldg., 918 S. W. Yamhill Ave. W. A. Schmidt, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p. m.

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Philadelphia:
Benjamin Franklin Lodge, 219 S. Broad St. Rudolph J. Klug, Master; Mrs. Lucille B. Nen-

ner, Sec., 1711 W. Huntingdon St. Sessions every Sun., 7:30 p. m. Temple and Library open every Tues. and Fri., 2 to 4 p. m.

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The First Pennsylvania Lodge, 615 West Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8:00 p. m.

TEXAS

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p. m.

Houston:

Houston Chapter, 606 Milam Bldg. Stephen Valcik, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Sun., 7:30 p. m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Philo T. Farnsworth, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Wed., 8:30 p. m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:

Michael Maier Lodge, 1322 E. Pine St. David H. Christoe, Master; Marjorie B. Umbenhour, Sec., Tel. PR-6943. Sessions every Mon., 8 p. m. Library open Mon. through Sat., 1 to 4 p. m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Amanda Metzdorf, Master; Wilfred E. Bloedow, Sec. Sessions every Mon., 8:15 p. m.

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Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

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Mount Royal Chapter. Hotel Windsor, Rm. 129. Frank Lyons Peck, Master; Shirley M. Fyles, Sec., 410-1253 McGill College Ave.

Toronto, Ontario:
Toronto Chapter, 39 Davenport Road. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windermere Ave., Toronto 9. Sessions 1st and 3rd Sun., 7:30 p. m.

Vancouver, British Columbia:
Canadian Grand Lodge, 878 Hornby St., H. W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel., PA-9078. Sessions every Mon. through Fri.

Victoria, British Columbia:
Victoria Lodge, 725 Courtney St. Ida E. Head, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

Windsor, Ontario:
Windsor Chapter, Norton Palmer Hotel. S. L. G. Potter, Master, Tel. 4-9497; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p. m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Wm. M. Glanvill, Master; Ronald S. Scarth, Sec. 149 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p. m.

DENMARK

Copenhagen:
The AMORC Grand Lodge of Denmark. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Grand Sec., Manegade 13, Strand.

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Dr. W. Th. van Stokkum, Grand Master.

*(Initiations are performed.)

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Cairo:

Cairo Information Bureau de la Rose Croix. J. Sapporta, Sec., 27 Rue Sallmon Pacha.

Heliopolis:

The Grand Orient of AMORC, House of the Temple. M. A. Ramayvelim, F. R. C., Grand Sec., c/o Mr. Levy, 50 Rue Stefano.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F. R. C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE

Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Sec., Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge. Calle de Colombia 24, Mexico. Emilio Martinez Guemes, Master; Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial, Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Aldo H. Obejero, Master; Sr. Manuel A. Monteagudo, Sec., Maipu 39. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master. Vastergatan 55. Malmo; Inez Akesson, Grand Lodge Sec., Slottsgatan 18, Malmo.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 11 Avenue General Guisan, Lausanne; Pierre Genillard, Grand Sec., 2 Chemin des Allinges, Lausanne.

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

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